

Calvinist Contact

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Cards from children are sent "to Russia, with love"

NEW YORK, N.Y. (EP) — Thousands of American children are sending handmade birthday cards to Russian children in honour of the 1,000-year anniversary of the Russian Orthodox Church.

In six parcels, the cards from the "Crayon Brigade," are being taken to Russian children by participants of the National Council of Churches (NCC) six Russian study groups this year. As NCC groups travel from city to city, they are delivering the cards to local clergy and church officials for distribution in their parishes.

The first group, which travelled in mid-April, distributed cards during worship at a small church in Kiev. After the service "mothers had tears in their eyes" as the cards were given to the children, said the Rev. John Lindner, leader of the group. "The giving of the

cards took on a special meaning at Easter when the custom among Russian Orthodox is to share small tokens of faith," he explained.

The effort was conceived and initiated by Suzanne Nagel, who attends the Trinity Episcopal Church in New York. She contacted the NCC to ask whether participants in its six travel seminars to the Soviet Union would be willing to take "birthday cards" to Russian Orthodox children. After making those arrangements, she invited churches and denominations to participate in the birthday greeting with cards made by Sunday school children. Study trips were scheduled for April 4-22, May 14-June 1, July 13-31, Aug. 1-19, Sept. 5-23, and Oct. 3-21.

The project has many purposes, said Nagel. "It breaks down hate, lessens

See CARDS -- p.3.

Justice demands action, says interfaith group

Robert VanderVennen

TORONTO — An interfaith group called on Ontario's Premier David Peterson and Minister of Social Services John Sweeney "to make the elimination of hunger and material poverty the number one priority of public policy and to strongly urge other provincial governments and especially the federal government to establish the same priority" in a recent meeting at Queen's Park.

Gerald Vandezande, representing Citizens for Public Justice (CPJ) at the meeting, said that the hour-and-a-quarter discussion was candid and Peterson said he agreed with the principles the group presented.

Those principles are — "human dignity: the right of all people to be treated with love and respect; mutual responsibility: the duty of the community to care for and share with its people; economic equity: the right of all persons to adequate access to worthwhile work, fair employment conditions and adequate income security; social equity: the right of all persons to adequate access to basic resources and to full participation in the life and decision making of the community."

Christians, Jews and Muslims join together

The interfaith delegation was led by Anglican Archbishop John Bothwell of Hamilton. It included leaders of Jewish and Islamic communities as well as Lutherans, Presbyterians, Catholics, Quakers and Disciples of Christ. They said in their written statement that "out of religious conviction and tradition we feel called by God to a service of love for

neighbour and justice for all."

Premier Peterson was asked to match the billion dollars he is putting into economic development by a billion to be put into a Social Development Fund. He asked where he could get the money for that, though getting a similar amount for economic development did not seem to be a problem.

Vandezande is concerned that the government seems to consider ethics to be one issue to be balanced against other competing issues, rather than holding

Astronomy professor defends telescopic view of creation

Bert Witvoet

BURLINGTON, Ont. — Howard VanTill, author of *The Fourth Day*, a controversial book that questions the traditional view of creation in six 24-hour days, had less than a one-hour day to explain himself before some 600 members of Christian Reformed (CR) churches in southern Ontario.

"It took me a year to write the book," he told an audience consisting mostly of office bearers; "I can't condense all that in 30 minutes." He decided, instead, to talk about the manner in which the churches should go about discussing the doctrine of creation and the function of natural science.

VanTill is one of three Calvin College science professors in Grand Rapids, Mich., under fire from several churches of the CRC denomination. He had been



Photo: Bert Witvoet
Howard VanTill discusses *The Fourth Day* with office bearers.

invited to speak by the council of the Faith CRC in a forum that included a response by professors Jitse VanderMeer and Ted Plantinga, both of Redeemer College, Ancaster. Dr. Robert VanderVennen, Assistant Editor of *Calvinist Contact* was the moderator.

Why had VanTill been invited? Jack Quartel, pastor of Faith CRC, explained: "What our council had in mind was not for Dr. VanTill to convince you or the other way around — we can live with some questions and disagreements — but for you to see that behind the issues are persons." He further reminded his audience that it is important to learn to deal with these questions together, "keeping in mind the peace of Jerusalem." The intent was reinforced when the audience sang "Father make us one."

VanTill's rules of order

Van Till offered six recommendations to the churches. "We must deal with *issues* in the context of mutual respect and trust of *persons*," he said. Secondly, those who wish to participate in the creation debate must do their homework by reading several Christian books on the subject, including *The Fourth Day*. Thirdly, he urged Christians not to ignore, as they often do, the results of honest and competent scientific investigation, but to accept at the same time the limitations of science.

Furthermore, he asked Christians not to allow questions about the how and when of God's ongoing work to become questions of orthodoxy. The study of

See CREATION -- p. 2.

Thinkbit

In this life, if you have anything to pardon, pardon quickly. Slow forgiveness is little better than no forgiveness.

Sir Arthur W. Pinero

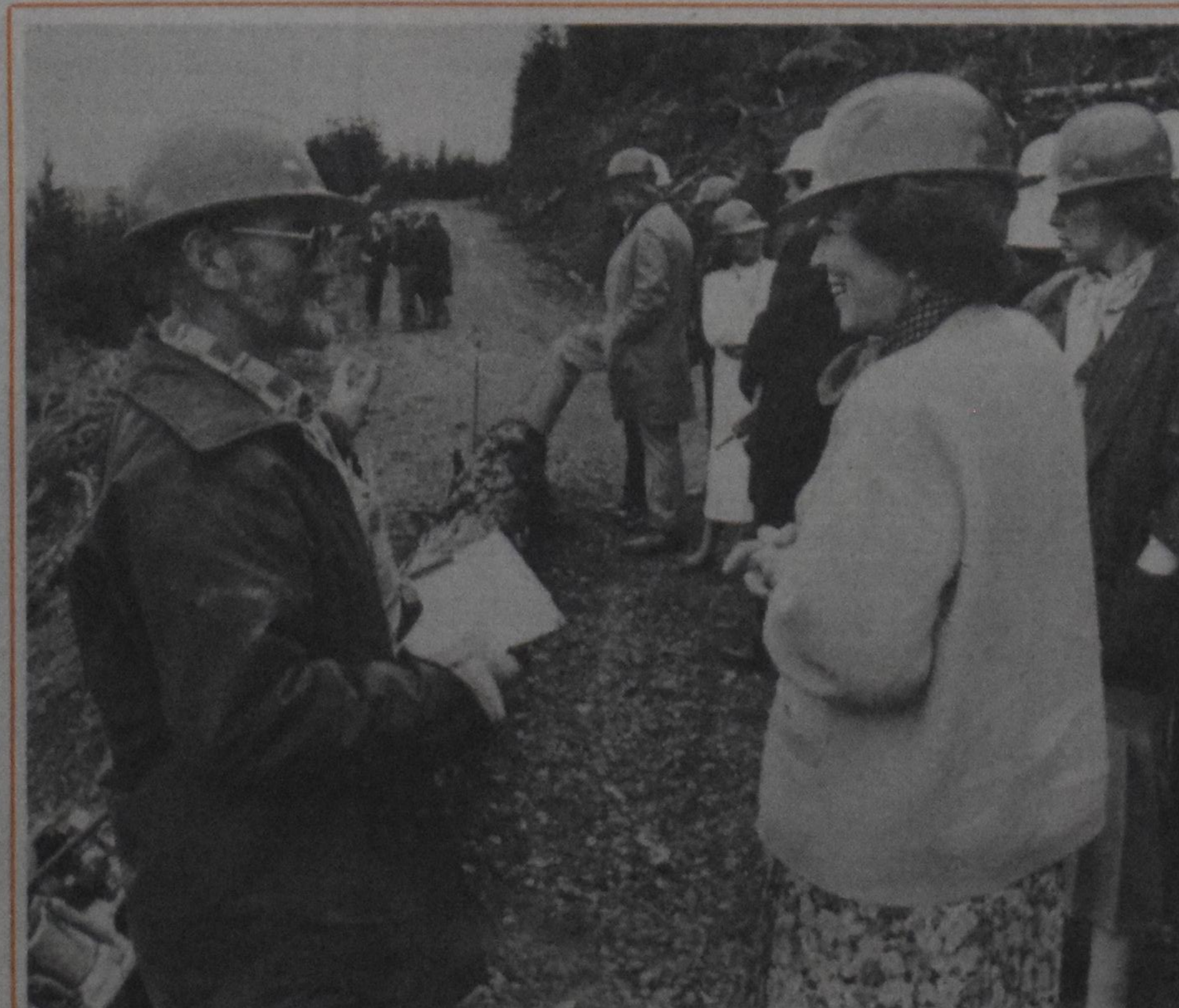


Photo: John Colville

Jacque Marc (left), a lumberjack, explains the procedure of felling trees to Queen Beatrix during her visit to British Columbia.

In this issue:

"The Milagro Beanfield War" looks whimsically at a serious subject: the class struggle, and "Ironweed" looks darkly at an even darker subject: alcoholism. Cinema p.8
A profoundly handicapped young man profoundly affects his care giver p.10
Bas DeGroot, a prominent Dutch artist who just moved to Canada is interviewed by Marian Van Til p.11
Reformer John Hus was a martyr for the faith p.12-13

News

Professors debate creation with VanTill

... continued from page 1.

science and theology are complementary but different. In addition, they should distinguish between, on the one hand, natural science, which seeks answers to questions of physical properties, physical behaviour and formative history, and, on the other hand, naturalism and scientism, which assign too much power to science. Finally, he asked Christians to recognize that God is still at work in our everyday experiences, and that God should be praised "for what He does every day of our life" as set forth in Psalm 104.

One faith, one knowledge

Professor Jitse VanderMeer responded to two of the six recommendations made. He challenged VanTill's idea that there could be two

complementary sets of knowledge, one of science and one of theology, and that the one should not be judged by the other. He felt that the idea developed by scientists that human beings descend from animals could not stand parallel to the theological statement that human beings were created in the image of God, were without sin, fell into sin and that they now need redemption.

VanderMeer, also saw a conflict of faiths between the "uniformity principle" which argues that what is true today must have been true at the time of creation and the faith which accepts the biblical revelation. The former is faith in experience; the latter, faith in biblical revelation.

Loaded for bear

Professor Plantinga decided



Dundas Christian School principal Jack Zondag (l.) in conversation with professor Howard VanTill.

to ignore the format of the debate. He came with his own agenda, addressing the office-bearers on what they should be reading to be able to take a

stand against all three Calvin professors to be investigated by an upcoming CRC synod. He said he had several philosophical disagreements with VanTill regarding knowledge about the remote past and how the doctrine of general revelation is to be used but had no time to explain his reasons. He made reference to books he had written as well as to other writings.

Plantinga pointed out that the Calvin College Board of Trustees should have signalled a conflict between CRC synodically approved Report 44 on scripture and the teachings of the three Calvin professors. He came round to offering a critique of what VanTill had said when he pointed out that VanTill's "doctrine of double truth" meant that Christian education must give up all thoughts of integrating faith and scientific endeavour.

God is free, even from creeds

Professor VanTill was given an opportunity to respond to the two Redeemer professors and to written questions from the audience. He said that people should not box God in but let Him decide whether being made in his image can stand next to being made in a way closely related to animals. "Even creeds should not lay impositions on God," he added.

VanTill said that the principle of uniformity which scientists use to make sense of the world is their servant, not their master; it can be suspended when it does not seem to work. And he rejected the idea that he was guilty of dualistic thinking. "Perhaps I have made the line of distinction between the character of natural science and its relationship to the Christian faith look like a wall of isolation. But that was not my intention," he said.

He also said that he did not question the authenticity of the history addressed in Genesis 1-11. But rather than see this

history as a documentary photograph, he tends to see it as an artistic portrait which focuses on the theological meaning.

Forward step with backward swing

It was difficult to gauge the response of the audience, some of whom were light-years away from VanTill's position. One person felt that VanTill's presentation had shown a sincere Christian who deserves to be heard. Another felt that VanTill's gentle manner distracted people from seeing the errors of his teachings. Most were of the opinion that the format and atmosphere of the evening had made a positive contribution to the way in which differences should be dealt with in the Christian Reformed community.

Sylvan Gerritsma from St. Catharines felt that the level of debate could have been higher, seeing that 15 years ago already the Reformed community was grappling with the idea that God does not act arbitrarily but uniformly. He thought VanTill should not suspend the principle of uniformity when a miracle comes along, like the sun standing still. "Miracles," he said, "have been discussed in *Nature and Miracle* by J.H. Diemer as the way it ought to be and the way it is in a sinless world." He wondered why none of the respondents had picked that up.

The most hopeful note came from Professor VanderMeer who told this reporter that members of the Redeemer faculty had had a good discussion with VanTill that morning. He expressed the hope that similar meetings might be held in the future with faculty members of sister colleges so that Reformed scholars can together form a position on creation and evolution which would be soundly based on the scriptures and would lead to good work in the natural sciences.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

More unity at sea for Western premiers?

Canada's western premiers enjoyed a high time yakking and yachting as a quadrumvirate, sailing in isolation on waters at one of the country's extreme ends. The annual conference pooled an unprecedented degree of unity this time as all four premiers are of a similar political bent. The common course made the event a retreat for each of the foursome, privileged to more unity there at sea than day to day back on dry land.

The premiers expressed collegial jubilation in 13 communiques drafted during the conference on issues ranging from free trade and prairie drought to drug and alcohol abuse and senate reform. But the direction taken on the yacht was limited by provincial realities, despite B.C. Premier Bill VanderZalm as host, being aglow about the West having "found its place in Confederation" and power "as a bloc." The premiers couldn't agree on the Meech Lake Constitutional Accord. They had to respect the fragile position of Premier Gary Filmon, come lately and surviving somewhat by chance at the helm of Manitoba's minority government.

No cohesion on land

The premiers found agreement on ship and their views may represent the governments they head, but talk of a cohesive Western view couldn't float beyond the Strait of Georgia. For instance, the Manitoba legislature is not likely to affirm strong support of the Canada-U.S. Free Trade Agreement. Each of the western quadrumvirs faces political divisions which illustrate the limited extent of their leadership provincially or in the West.

Each current western premier is challenged by opposition in large urban centres. Filmon straddles Liberal and NDP broncos in the Manitoba legislature. Grant Devine's Conservatives in Saskatchewan hang on to more seats despite a lower popular vote than

the NDP in the last election. Don Getty is visibly irked by the presence of genuine opposition in the legislature unusual in size by Alberta standards, and simultaneous, intensified media scrutiny which has him trying to gather strays throughout urban Alberta. VanderZalm's decentralization of provincial services threatens urban support for his government while centralized control as premier regularly tests support within cabinet and caucus for his leadership.

Differences are also national

Of course, eastern premiers and federal leaders are also limited in representing their provinces, the country and, in some cases, political parties. It appears, however, that at a time when Canada is in the process of making long-range decisions about its political and economic future, no premier is emerging as a national leader. Their postures in intergovernmental discussions are narrowly provincial or regional at best and maximum unity is expressed in ideological terms.

The differences among Canadians on issues such as Canada-U.S. free trade or the Meech Lake accord are not simply regional. Often they do run deeper. Perhaps once Canadians have had opportunity to vote in a federal election on some key national planks in the Mulroney ship of state, the western quadrumvirs will have less political room to retreat offshore and be forced to address more concretely the provincial and national problems evidenced in urban and rural areas within their borders. If Prime Minister Mulroney takes the thunder on national issues, western premiers facing elections will need life preservers that are closer at hand.

The issues relating to Meech Lake and free trade are real, but addressing them will require greater example, resolve and vision for developments within the provinces. The solutions and implementation will be regional but at a local level more complex than premiers could tackle in a western ideological bloc.

Gus Polman is the Christian Farmers Federation's (Alberta) Edmonton-based Development Education Co-ordinator.

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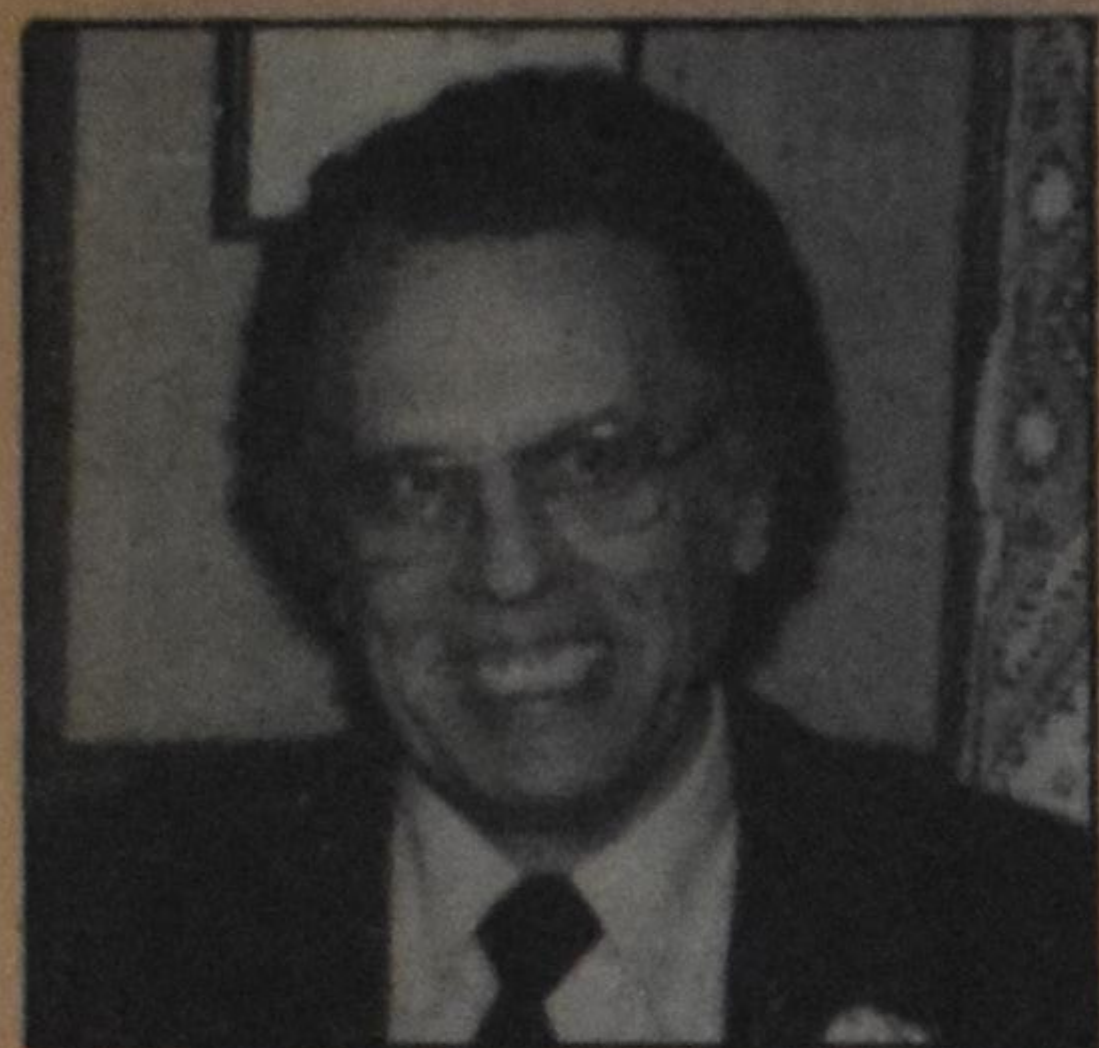
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In and around the workplace

Ed Vanderkloet

Do we really need unions?

Some people insist that there should be a trade union in every place of employment. In my opinion that's a silly idea. (I know of Christian people who stoutly maintain that there will be trade unions on the new earth. I think that's sillier still.)

Unions resulted from great social injustice in the workplace, especially during the 18th and 19th centuries when they were established to protect workers from terrible exploitation. But in a company that deals justly and equitably with its employees, the need for a union will hardly be felt.

Unfortunately, the number of firms which believe that doing justice to workers is of major importance is rather small. There are companies in which employees are little more than cost factors on the budget, and the lower the cost, the better. Many others truly value their workers but lack the managerial talent to be sensitive to workers' concerns.

The fact that not more employee groups opt for union representation is due to various factors, but one that looms large is the poor reputation of unions. Mostly by their own doing, trade unions have acquired such a bad name that many workers would rather suffer small injustices on the part of their employers than sell themselves to the "mercies" of such unions.

A Christian union needed?

However, that does not have to be the case. Not all secular labour leaders are scoundrels; and a union that adheres to Christian social principles should set an example of impartiality, and scrupulously abide by biblical standards of right and wrong.

But do we really need a union? At a Christian Labour Association of Canada (CLAC) meeting quite a few years ago, a man in the audience took strong issue with my claim that there is a need for a Christian union or, for that matter, any union. "I'm a bricklayer," he said, "and when I agree with a contractor to work for \$10 an hour, that is strictly a matter between him and me. I don't need a union to negotiate a wage for me; what I make per hour is nobody's business but my own."

My response was, "But suppose that tomorrow another bricklayer comes along and

offers his services to your employer for \$8 an hour. Your boss may fire you and hire the fellow who is willing to work for two dollars less than you are. Do you think that's right?"

"Of course not," he shot back, "that would be unjust."

"Why would that be unjust?" I asked. "If, as you said a minute ago, agreeing on a wage rate is purely a matter between you and your employer, then the same principle applies to the other fellow, which means that it's none of your business if he is prepared to work for less money than you are. Maybe, when you were hired for \$10 an hour, you replaced another guy who worked the day before for \$12."

A communal concern

This conversation illustrates that determining wages and working conditions in the workplace is a *communal* concern rather than an *individual* contract between an employer and his or her employees. We experience it as an injustice when a fellow worker, who does exactly the same work as we do, gets a higher rate of pay. Favouritism always creates resentment and conflict in the workplace.

A responsible union's task is to prevent such injustice and to protect its members from arbitrary or capricious action by the employer. At the same time, the union must have the courage to reject frivolous behaviour on the part of its own members.

That's what trade unionism is all about. Or rather, what it *should* be about. We know all too well, however, that social injustice is not the exclusive domain of employers. Trade unions, because of their often gross misconduct, have earned such a bad reputation that in the United States, for example, union membership has dropped from 32 per cent to less than 17 per cent during the last 20 years.

In my next column we will probe a little deeper into the cause for the growing unpopularity of labour unions in North America.

Ed Vanderkloet is the executive secretary of the Christian Labour Association of Canada.

Children's cards combat fear

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fear, and helps us to see our mutual Christianity. So much of the hate on both sides is manufactured, and our children are afraid. Each child that sits and scribbles away will be less threatened."

Program organizers say they expect little problem in getting the cards through to the Russian children because they are not propaganda and are not critical of the U.S.S.R.

So far, the project has generated over 25,000 cards from 3,000 different groups including the Brownies, Cub Scouts, and other youth groups. Cards have come from all 50 states and from U.S. outposts abroad, such as the Bitburg Air Force base in West Germany. All ages from pre-schoolers to teenagers have gotten involved. One senior citizen's group, American "babushkas," so to speak, sent their handmade greeting to their Russian "grandchildren."

The cards range from the simple to the elaborate: many are crayon, magic marker, or water colour on construction paper, some are pasted collages, and some use computer graphics to convey good wishes. Some churches sent posters decorated by an entire class and some sent cloth or felt banners. A few of the cards have been rejected: those showing no effort or those with military themes such as missiles are being withdrawn, according to Nagel.

Sunday school teachers have

been pleased with the response of the children to the project.

"We want to be friends with our brothers and sisters in Christ in the U.S.S.R. and we send these handmade birthday cards as a token of friendship," wrote one teacher of a Denver Sunday school class. "We hope you see the symbols of faith — ours and the Russian Christians — here."

"The cards are, for the most part, coming from ordinary Christians all over America," said Kathy Todd, co-ordinator of the NCC's Ecumenical Travel Seminar program. "This flow of goodwill toward their brothers and sisters in the Soviet Union shows the strong desire on the part of many Americans to get involved and to know each other better."

Former prisoner says West exaggerates effects of Glasnost

SANTA ANA, California (NNI) — While conditions in the Soviet Union have improved under *glasnost*, a former Latvian Baptist prisoner has stated that the West has exaggerated its effects and is unaware of the contradictory nature of the new policy. Speaking at a London press conference, Janis Rozkalns said the Soviet people were encouraged to express themselves freely but often risked KGB surveillance or expulsion to the West if they did so.

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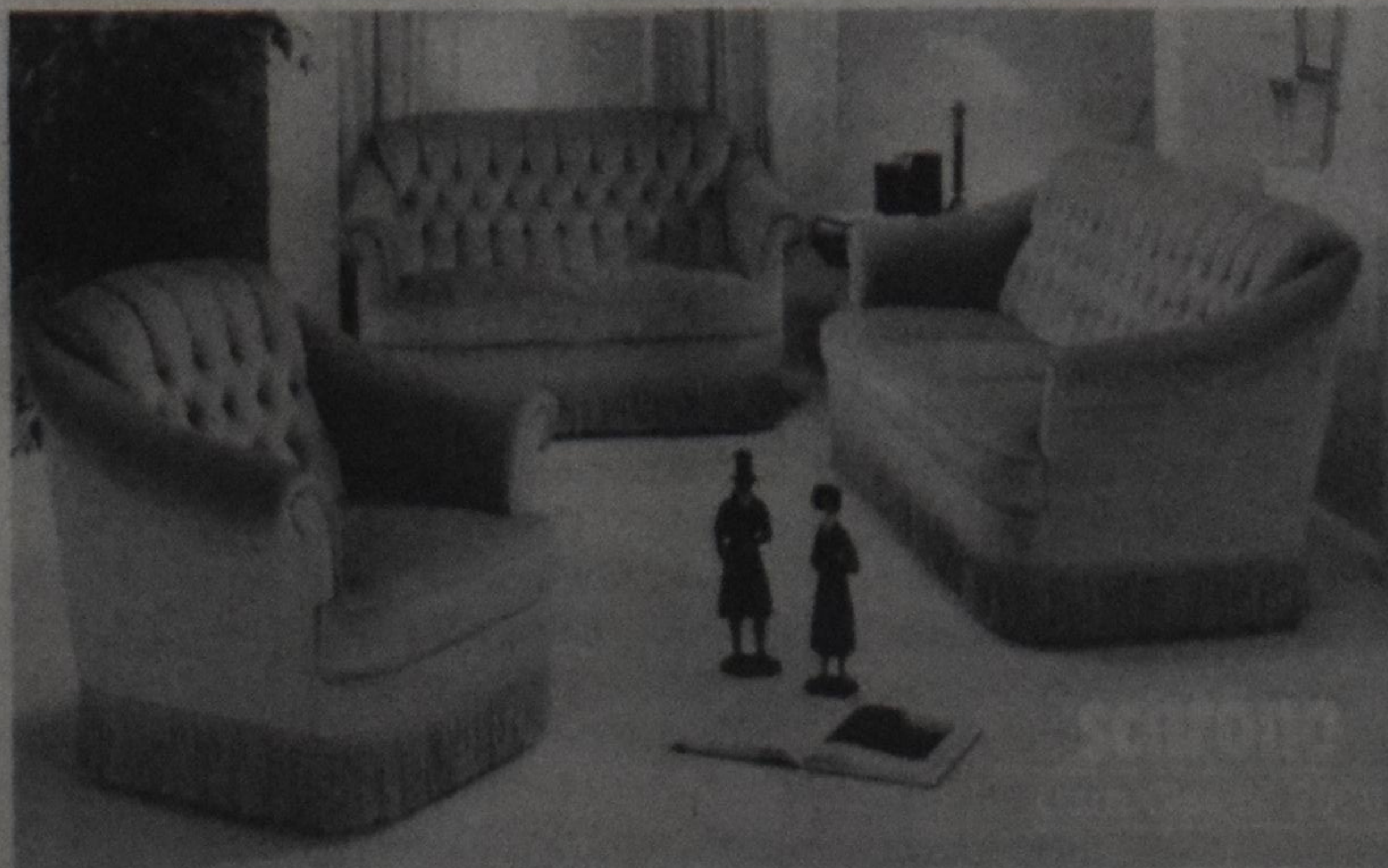
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Editorial

Could wisdom be heard at Pink Floyd concert?

The story of Benji Hayward, the 14-year-old boy who attended a Pink Floyd concert at Toronto's Exhibition Stadium, who took LSD and drowned later that evening, has shaken up a fair number of teenagers and parents. What really disturbs a lot of parents is the fact that drugs are so freely available to their kids. Interviews with teenagers, youth leaders and police have revealed that drugs can be bought in schools and at any place where young people gather. At the Pink Floyd concert in Toronto, marijuana was passed around free of charge.

Why did this story get so much national attention? Thousands of human lives had been wrecked by drugs long before Benji Hayward took his first dose. The publicity is due partly to the boy's age, partly to the willingness of his father to warn other parents, and partly to the fact that Benji and his friends are from "respectable" families who don't expect their kids to get into the drug scene.

Whether the impact of this death will last depends much on whether or not people have caught the serious threat which the drug culture poses. Perhaps a television interviewer was right when he suggested that a few months from now it will be business as usual.

Looking for answers

Whenever a tragedy like this strikes, people ask themselves, how can we prevent this from happening to other kids ... to my kids. They have seen the tragic result, they seem ready to face the real problem. No one can doubt their sincerity. They are shook up and they want things changed.

Various suggestions have been made since the body of Benji was discovered in the waters of Lake Ontario: "We need to crack down on drug pushing," "the age of admission to rock concerts should be raised, "schools should offer better drug education programs." Benji's father offered his own words of advice to parents of teenagers: "Talk to your kids. Listen to your kids. Maybe you'll hear something I didn't hear."

All of these suggestions have merit. Standards for public behaviour should be enforced. Schools could improve their information programs. Parents need to listen to their kids so that they know where they are at. But all these suggestions together do not get at the heart of the problem. Nothing in these suggestions indicates a solution from within.

Wisdom has answers

What people should hear in the death of Benji and the despair of his parents and friends is the voice of wisdom crying in the streets. Most of us are accustomed to thinking that wisdom speaks only in churches or at gatherings where believers open the Word of God. Not so, says the book of Proverbs. Wisdom raises her voice in the public squares, at the head of noisy streets — streets like Yonge Street in Toronto and places like Gastown in Vancouver. It calls out from the newspapers and the television programs that covered the funeral of Benji Hayward.

And what is wisdom saying? That schools need to educate kids better in the use and abuse of mind altering substances? Yes, that too. The parents need to listen to their kids? Of course. But wisdom is saying much more than that. It is shouting from the water's edge of Lake Ontario that out of the heart are the issues of life, that drug abuse is a heart problem.

Benji's funeral was held in a synagogue, so we may assume that the Haywards knew what God is saying in the Book of Proverbs about temptations that come to young persons. God

has this to say:

*My son, if sinners entice you,
 do not give in to them ...
 do not go along with them,
 do not set foot on their paths.*

A little further comes the positive advice:

*My son, if you accept my words
 and store up my commands within you,
 turning your ear to wisdom
 and applying your heart to understanding ...
 then you will understand the fear of the Lord,
 and find the knowledge of God.*

Wisdom not omnipresent

It's important for parents to listen to their kids, to know what's going on. But unless both parents and kids listen to wisdom raising her voice in the public squares, not much will come from all the attention paid to externals.

Was wisdom also calling out at the Pink Floyd concert? We may well question that. It's true, even noisy streets cannot drown out the voice of wisdom. But the writer of the Book of Proverbs did not know about raw voices shouting "we don't need no education, we don't need no thought control" over the mind-numbing beat of amplified electric guitars, punctuated by psychedelic flashes of blinding light and listened to by stoned minds!

There is a limit to what wisdom can do by shouting. Such a concert is in reality the kind of place that wisdom urges the young person to stay away from ("do not give in to them if they say come along with us.")

The answer to the drug problem is blowing in the wind. But it takes obedience and discipline to implement the advice. It takes strong and open families and communities who search for wisdom as for hidden treasure. Such families together face the threat of Folly as embodied in the drug and entertainment culture of a disintegrating society. They *become* the voice of wisdom shouting in the neighbourhoods and streets.

BW

Letters

Jesus died on a Wednesday

When I read the articles about Easter (C.C., April 1) I was saddened by such ignorance.

I am referring to articles by editor Bert Witvoet, "Good Friday/Easter" and by Koob Drost, "Was Goede Vrijdag een droevige dag?" ("Was Good Friday a sad day?") I would like all writers of these articles to first read John 20:9a and then Acts 2:25-31 and further read the whole chapter and study it.

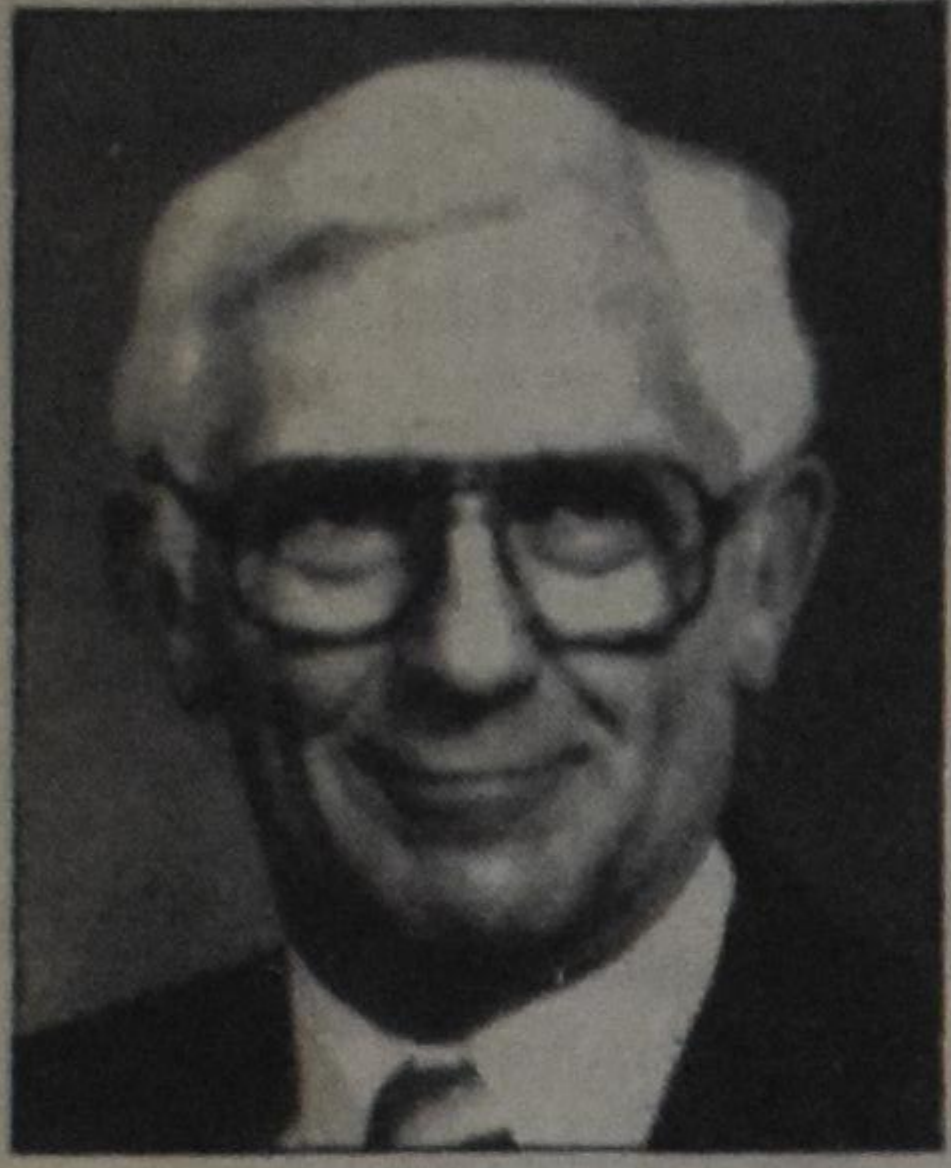
Now let us see who is right, the Easter stories or the Bible. If I look at Matthew 12:40 then there is no Good Friday nor Easter Sunday. He was not crucified on Friday and risen on Sunday morning. If you follow this idea, that on Friday night, about 5 p.m. He was buried and

then raised early Sunday morning, how many days and nights is that? One day and two nights. But Jesus said repeatedly that He would be in the tomb three days and three nights.

Now let us talk in present-day language. Israel had to keep the Passover feast on the 14th day of the first month in the evening. The next day, the 15th, was the Feast of Unleavened Bread unto the Lord. The first day of this feast, or the 15th was a sabbath. So, Jesus partook of the Passover on Tuesday evening, at midnight. Wednesday He was arrested, the day of preparation. He died late that afternoon, was buried just before sunset between five or six o'clock.

The Hebrew day started at sunset, so Thursday was the first sabbath of the Feast of Unleavened Bread, and not the regular weekly sabbath. Friday is not

SKYLIGHTS/WILLIAM R. RANG



The church is the body of Christ, he said, and each denomination makes up one particular body part.

Unity in the church

I vividly remember a remarkable discussion I had back in the fifties with a remarkable man of God. I had stepped out of my office for a coffee at the nearby bus depot where I found myself seated next to the Rev. John Gritter, a Christian Reformed minister.

We had arrived in Canada from The Netherlands only a few years earlier, and Pastor Gritter was wondering how I felt about the religious scene in my new land. I told him that I was somewhat disappointed. I had hoped to find fewer denominations and greater unity among believers. I had grown tired of the church consisting of so many denominations of so many different beliefs and colours.

Gritter was quick to point out that this diversity must be seen as a result of sin itself; we see but darkly. At the same time, he said, I should see that by grace, people of similar insights may congregate within a denomination consisting of people with the same understanding of the Word. The church is the body of Christ, he said, and each denomination makes up one particular body part. In turn, each body part has its own distinct function.

I remember asking him what part was given to the denomination we shared. Are we the eyes? Are we the hands? Are we the brains, maybe?

Things have changed since that time. Within my church we differ rather widely from one another. Some people think that this is marvellous. I don't. I believe a foot should be a foot, not an arm. I realize that I am treading on dangerous ground when I say that within the same denomination we should seek to be united in our beliefs. Those of us who no longer believe in the infallibility of the Word of God, in an historical Adam, or who no longer have the "covenant vision," should seek membership in a denomination where those interpretations are accepted.

When I meet a person who is a member of my denomination, I want to know what that membership means to them. It is not in vain that the scriptures urge us to be united, to be one in Christ. But I'm not so sure that we still understand what that means.

William R. Rang is principal of Dunnville, Ont., Christian School.

Westminster couple calls for united action against abortion

Bert Witvoet

NEW WESTMINSTER, B.C. — What do you do when your premier is taking a pro-life stand you support and is being ridiculed for it in the press? When you're John and Pearl Den Haan, you spring into action.

You scour the yellow pages of all B.C. communities for addresses of churches, and then you get your church council to approve a statement on abortion. Next you send out this statement to more than 1,000 B.C. churches, hoping that they will sign it and send it back to Westminster Christian Reformed Church so that it can pass all the responses on to federal and provincial government and opposition leaders.

A cover letter from the Westminster CRC explains the rationale: "We feel that now is the time for the Christian

Church to speak unitedly to our legislators on this important matter [abortion]. As Christians we have in common that the Bible is the Word of God and we are called to be obedient to that word. Scripture teaches that abortion is taking the life of a human."

The statement, printed below, appeared in two Christian B.C. newspapers. John and Pearl DenHaan, who had the help of several volunteers, would like churches in other provinces to follow suit. They are looking for contact people in the various provinces, and for regional contact people in southwestern Ontario, central Ontario and eastern Ontario. Anyone interested in being such a contact person can phone John DenHaan collect: (604) 438-4655 (bus.) or (604) 521-4006 (home).

Statement on abortion

The majority decision by the Supreme Court of Canada on Jan. 28, 1988, effectively removed all legal impediments from obtaining an abortion at any stage of pregnancy. However, the decision did not confer the right to have an abortion nor did it define the rights of a mother, a father, and the unborn child.

Therefore, we the Christian Church _____

(name), located at _____ (address) believe there must be enshrined in Canadian law, legislation to protect all human life.

We believe that God is the author of all human life, and that human life begins at the moment of conception. Therefore abortion is intrinsically immoral. The life of the unborn must be protected from conception onward.

Furthermore, we are concerned that,

- services be provided for those who have unwanted pregnancies.
- in those rare cases where the life of the mother is in danger, abortion be declared a medical procedure but not a human right that has general application.
- support and counselling (in co-operation with existing agencies) be made available with a view to providing adoption in those situations where the mother and/or father do not wish to keep the child.
- every assistance be given to providing education that stresses the personal responsibility inherent in all human activity and that stresses the ideal of married life as the appropriate setting for engaging in sexual activity and the rearing of children.

Sincerely,

Church official

mentioned. Saturday was the weekly or seventh day sabbath. At the end of this day Jesus was resurrected. He was thus three days and three nights in the grave according to the scriptures.

Now read Matthew 12:40 and 16:21; 20:19 and Leviticus 23. Please read and study this chapter very carefully. "Preparation Day" has long been the regular name for Friday in the Greek language.

**John Booy,
Delta, B.C.**

VanderZalm was right

According to your reporter (C.C., May 13), B.C. Premier Bill Vanderzalm, used some strong statements when addressing the Association of Christian Businessmen in Trail, B.C.

As Christians, who live by faith, we must agree with the honourable speaker that, indeed, faith somehow does provide a better path in life. Not all troubles and woes will right away melt away when we start obeying Jesus' teachings but we are to seek first the Kingdom of God and his righteousness.

That does not always put bread and butter on your table. But when it is not there right away, there still is no reason

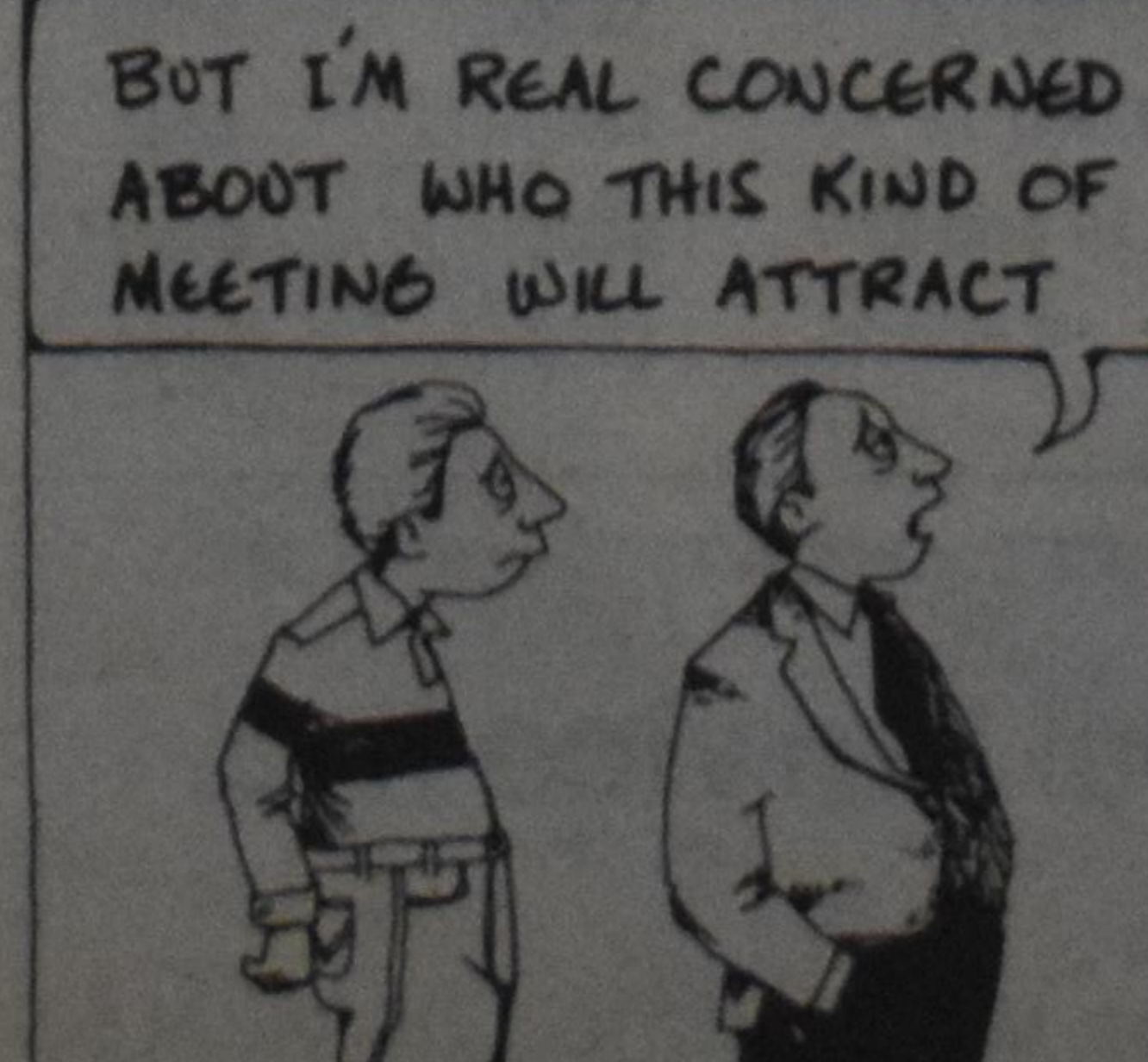
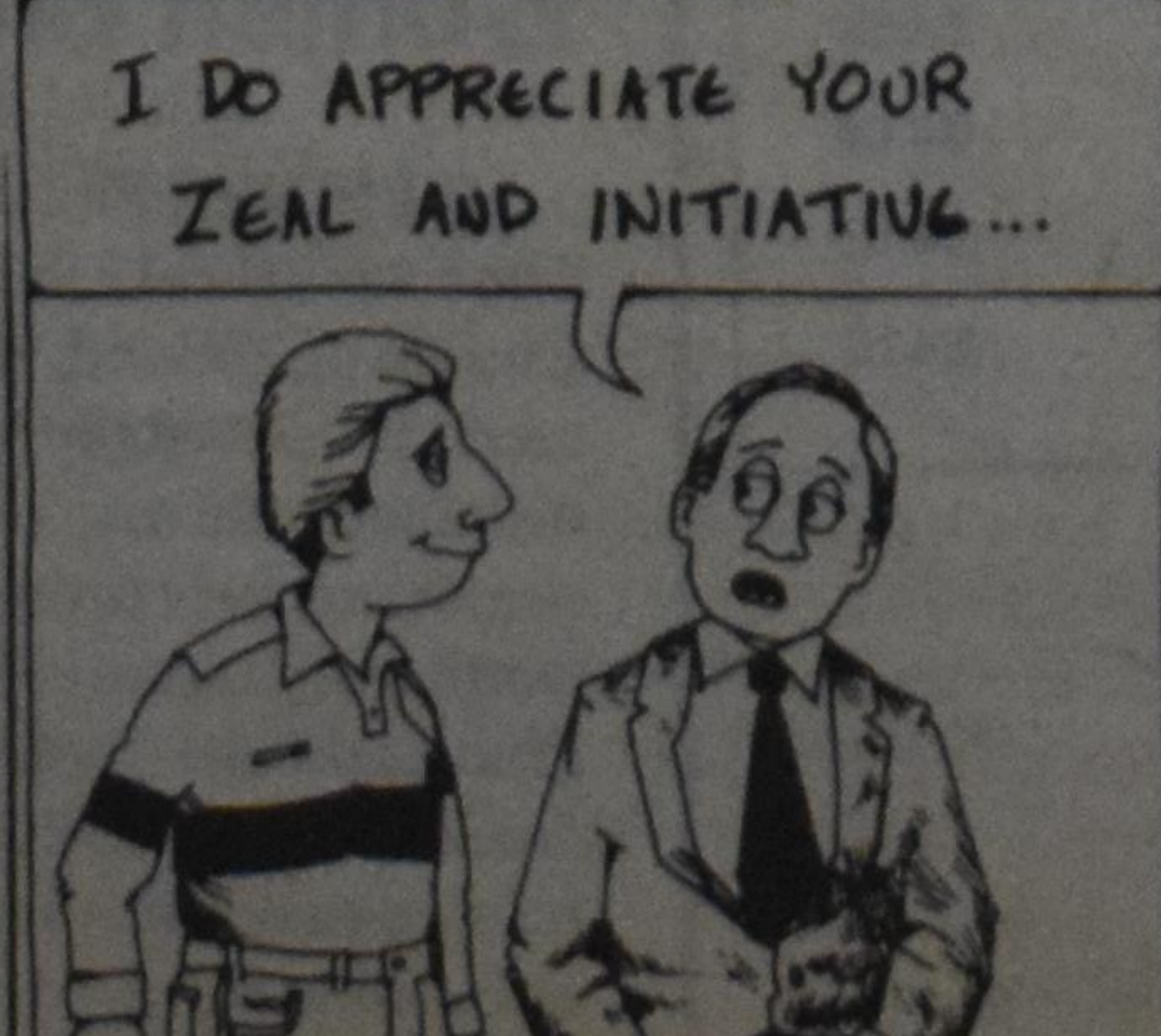
for despair or unbelief. God's order remains "Ora et labora." If we can somehow help someone to get to know Jesus Christ, then that person will be much happier and his problems will be resolved much easier.

But, at the same time, that puts a great responsibility on the shoulders of the Christian community, to become a caring community, supporting deacons, whom the Lord has as look-out posts.

As far as Mr. VanderZalm is concerned: the speech did not show that he has a two-dimensional character, but that he was speaking his master's voice.

**Enno Ennema,
Townsend, Ont.**

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Marian Van Til, page editor



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Poetry

Precious moments

*Words sparcely spaced,
soft silvery sounds,
filling the golden time
before the night.
then...
a long silence falls
in those precious moments
of wordless harmony
in the shared peace of mind.*

Lini Grol

Nonsense

Help me! cried the elephant
While perched so precariously
In the heights of his perdition.

I've tried and I've tried
But I can't seem to find
The cure that will solve my affliction.

So the mouse roared with glee
As he chopped down the tree
And the elephant subsumed his condition.

A. Van Duyvendyk

Home

Home is
warmth and welcome
gentle harmony one day,
sulking discontent the next.

Home is
love and laughter
unknown kindly deeds
filling unspoken needs.

Home is
surprises and perplexities
where one meets wise or weary smiles
for wounding words and foolish deeds.

Home is
where all our foibles and fancies
are ridiculed sometimes relished
and proudly related in your absence

over the back fence.

Lini Grol

The best clothing

Some years ago my brother Lowell came across a sign in the window of a clothing store on Yonge Street, Toronto. The sign featured a Dutch poem by a Jan Luyken (Anno 1694). It went as follows:

De Kleermaker

Mens besteed, Uw beste kleed.

Het kleed is nodig inder tijdt,
Maar beide, kleed en vlees verslijt.
En daarom zijnder groote reeden,
Om uit te sien met ons gemoed
Naar Heemels stof en heilig goed,
Dat ons voor ewig mocht bekleeden.

I decided to translate this little gem:

The Taylor

People, invest in cloth that's best.

Clothing is needed in our day.
But flesh and clothing both decay.
And therefore reasons we possess
To have our minds fixed as we should
On heavenly cloth and sacred good,
That us eternally might dress.

Wouldn't it be nice if that sign were hanging in all taylor shops and clothing stores in Canada? We might begin by hanging it on the door that leads to our clothes closet.

BW

Magic carpet

I walk on water
when I

walk on clouds,
dance on clouds,
float on clouds,
sail on clouds;

I bounce on

God's trampoline;

His vapours become
a swinging blanket,
tossing me,
and letting me drop
high in the air;

I reach

this apparatus
by a Jumbo Jet.

Fantasy? (Of course not!)

Man interrupts

the law of gravity,

To enable me

to emerge

a bounding magician.

Ron Harmer

Keep knittin'

When the folks next to you act like those
in the zoo,
A grumblin', growlin' and spittin',
It's a pretty good plan
To be calm as you can,
And do something useful — like knittin'.

When a gossippin' Susan, with poison-
barbed tongue
Comes into the room where you're sittin',
And starts to defame
Some neighbour's good name,
Count stitches out loud — and keep knittin'.

When there's a light misunderstanding
at church
And others hint broadly of quittin',
Why, the very best thing
You can do is to sing,
And stay at your post, and keep knittin'.

In the middle of problems, the big ones
and small,
It's always most proper and fittin'
To trust and to pray
Till the Lord shows the way
And go right ahead with your knittin'.

— author unknown

Reprinted from *The Median*, Feb. 1988, newsletter of Quinle Christian High.

Family/Media

Cinema summaries

Marian Van Til

The Milagro Beanfield War

Rated PG

Stars Ruben Blades, Richard Bradford, Sonia Braga, Julie Carmen, James Gammon, Melanie Griffith, John Heard, Carlos Riquelme, Daniel Stern, Chick Vennera, Christopher Walkin

Produced and directed by Robert Redford; based on the novel by John Nichols

The Milagro Beanfield War is an unusual blend of realism and fantasy, satire and whimsy. And it contains some of the best cinematography of any film in recent memory. (If you've never actually seen the cobalt blue skies of the American Southwest, this is the next best thing to being there.)

Milagro is a little tucked-away New Mexican town whose inhabitants are of Hispanic and/or Indian descent. Because that is true, they are generally ignored by the mainstream Anglos who control the state's government and economy.

Except for that Anglo/Indian-Hispanic tension, Milagro could be deep in the heart of Mexico. Its inhabitants eek out a living on their small plots of unirrigated land while wealthy Anglo landowners own not only huge tracts of land, but water rights as well.

When good-natured Joe Mondragon (Chick Vennera) inadvertently but illegally irrigates his beanfield with water that belongs to the owners of a mammoth resort being developed nearby, a class war breaks out. Mondragon wants to mind his own business, but his business becomes *everybody's* business, and he ends up a reluctant hero.

This film is peopled with wonderfully invented, nuanced characters. As real-life human beings do, they exhibit varying degrees of piety, moral strength and self-interest.

For example: There's the Hispanic sheriff (Ruben Blades) who wants above all to be fair, but whose heart sides with his own people. In most movies, such a character would be a wimp or a one-dimensional patsy. Here he is neither.

There's town mechanic Ruby Archuleta (Sonia Braga), a risk taker who tries to fire up her fellow townspeople's sense of justice and to turn around their priorities.

There's the town's only Anglo resident, a lawyer who publishes the county's best-read paper, a former activist whom Ruby hopes to re-activate in the hopes that he will help justice prevail.

There's the New York sociologist who comes to Milagro to dispassionately study this little chunk of American subculture but who becomes intrigued by its charm and long history.

There's the wily cop (Christopher Walkin) who is willing to do the dirty work the developer himself doesn't really want to do.

There's the humorous Amarante Cordova (superbly played by Mexican actor Carlos Riquelme), an elderly man who symbolizes the wisdom of his forbears, who believes in miracles, and who talks to a Catholicized version of the legendary "coyote angel" — a character who personifies both life and death. In the heat of the beanfield war, when death tells Amarante wryly, "I don't think your boy [Joe] knows what he's in for," Amarante replies, "Nobody would do *anything* if they knew what they were in for!"

And finally, there's Lupita, Amarante's likeable but troublesome 300-pound pig; and dozens of townspeople and peripheral characters who all seem to have come camera-ready.

Novelist John Nichols has written a trilogy about New Mexico's non-white culture, which throughout the history of the U.S. has formed a kind of country within the country. Over the years, Nichols' novels have been instrumental in exposing much political corruption and racial/ethnic discrimination in that state.

Actor Robert Redford (who proved he could direct with *Ordinary People*) has brought Nichols' rambling novel to the screen with whimsy and grace. This is a movie worth seeing and is also appropriate for children.

Ironweed

Rated AA

Stars Jack Nicholson, Meryl Streep, Tom Waits

Directed by Hector Babenco; based on the novel by William Kennedy

Ironweed is not a pleasant movie: the alcoholic's steep and slippery slide to destruction does not make for a pretty picture.

Perhaps novelist/screen writer William Kennedy and director Hector Babenco believe in total depravity. Or perhaps their gritty portrayal of human beings gone awry is merely a picture of the "fickle hand of fate" or of the fragile human psyche snapped.

For the bums in Albany, New York, circa 1939, there is no "upward mobility." Though these psychically maimed, living corpses try to maintain a certain morality within their alcohol-saturated subculture, they are being sucked nearer and nearer the gaping sinkhole which leads to hell; some of them know that but are mostly powerless to grab on to the solid ground of sobriety.

Jack Nicholson plays a man who, many years ago in a drunken stupor, dropped his 13-day-old son, killing the tiny boy. Distraught, he leaves his wife and other two children, hits the bottle, and in 22 years doesn't return. That death (and two others he causes) continues to haunt him.

We see him finally begin to struggle with his demons instead of anesthetizing himself to avoid the struggle. The film ends ambiguously, allowing viewers to decide whether he finally goes straight or whether he jumps or falls from a moving train to his death.

Ironweed tries to encapsulate William Kennedy's Pulitzer Prize-winning novel of the same name, but it doesn't really succeed. (Kennedy himself wrote the screenplay; sometimes asking a novelist to write a screenplay is a liability.)

The film does a good job of pulling the viewer into its 1930s skidrow setting; it certainly counteracts the Hollywood tendency to romanticize the bum's life. But at the same time, it too much psychologizes the bums' troubles: these are poor slobos who, though brave in their own right, just happened to be weaker than the rest of us.

Ironweed does open a little window of understanding on the skidrow subculture with which nearly every good-sized city in the world has to contend.



Photo: CC files
Meryl Streep in *Ironweed*.

These broken human beings are or were somebody's son, daughter, father, husband, neighbour. They were singers, ball players, bricklayers, co-workers.

And they're all fighting to maintain at least one foot in their respectable pasts, even if it's only a mental foot. *Ironweed* makes no real attempt to get at the religious root of their rampant self-destruction.

The film is non-judgmental but also leaves viewers cold. It is much too self-conscious of its own attempt to profoundly present a fundamental human problem. In that "noble" process, it becomes "arty"; it tries too hard. And so do the actors. Nicholson and Streep are superb artists, but despite their rags and sweat, unwashed hair and lack of makeup (and in Streep's case, yet another voice and accent), they never cease to be Jack Nicholson and Meryl Streep, instantly recognizable actors playing parts.



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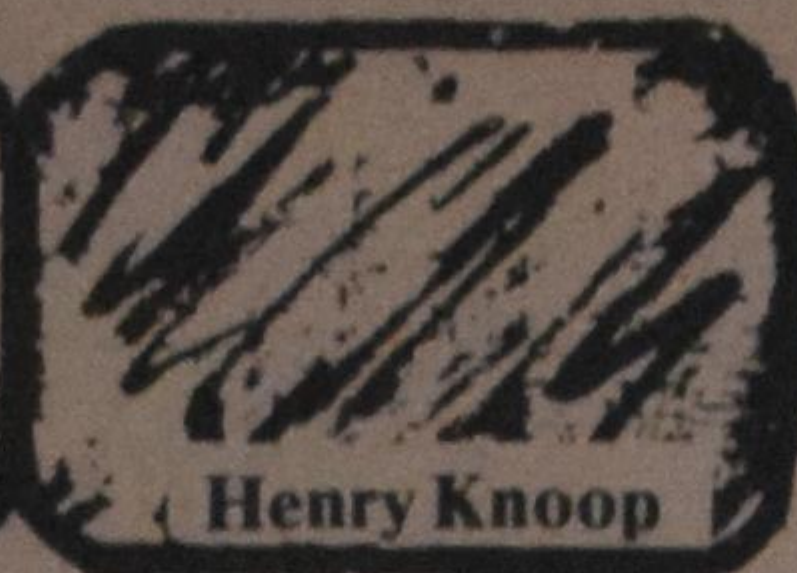
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MEDIA

SCAN



The Orpheus Phenomenon

An out-dated media textbook I still refer to from time to time (*The Media Works*) describes a form of mass hysteria in popular culture as "The Orpheus Phenomenon." Orpheus, as some may remember from Greek mythology classes, played the lyre so beautifully that wild animals were soothed, the trees danced and the rivers stood still.

In the history of popular culture many men and women have become extremely popular with the public, not only for their talents but for certain aspects about their looks, personality and lifestyle. When entertainers make such an impact on a country that they undoubtedly become a part of its history, if only for sociological or psychological interest, the mass hysteria they create can be described as the "Orpheus Phenomenon" at work.

Recent "Orpheuses"

Four such entertainers come to mind when one analyses the popular culture in North America of this century. The first is, Rudolph Valentino, the Italian-born American film actor who established himself as a leading "screen-lover" of the twenties. When he died suddenly at the height of his adoration in New York, his funeral resembled that

of a popular ruler: 30,000 people stood in line to file past his body at the rate of 150 a minute, some waiting an entire day to catch a fraction-of-a-second glimpse of the body of the movie star!

The second entertainer hit the American scene in the 1940's in the person of a skinny little singer named Frank Sinatra. One writer noted, "The scenes at the Paramount and later at broadcasting studios, were the nearest thing to mass hypnosis the country had seen until then, with girls moaning ecstatically, shrieking uncontrollably, waving personal underthings at him, and just crying in sheer rapture." After Sinatra, teen girls considered it in order to scream over popular singers, but it wasn't until Elvis Presley that the nation was set in an uproar again.

"Elvis the Pelvis," as he was mockingly referred to by his critics, was not a freaky fad that would quickly die away. At the focal point of his career teenagers tore his clothes off, shredding his pink shirt and putting him in physical danger. From 1956 on, Elvis was "a news event, a social crisis, a censorship controversy, and a frequent scapegoat." As a result, he has earned a permanent place in the American entertainment scene, and even today TV movies document his life and newspaper

articles speculate on his death.

Finally, the Beatles. They burst on the musical scene in the midst of a \$50,000 publicity campaign — four mop-topped imports from Britain. With their number one record "I Want To Hold Your Hand" and subsequent hits, they were booked on the "Ed Sullivan Show." There were 50,000 applications for the show's 728 seats and the show had 73 million viewers that night.

Ridicule and acceptance

In each case — Valentino, Sinatra, Presley and the Beatles — the pattern was the same: the entertainer created a sensation with his (or their) female following. Fans were constantly on the verge of becoming an uncontrollable mob (and sometimes did), putting the object of their idolatry in danger. Then the entertainers became front-page news items, talked about in every circle. They were ridiculed for a time, except by their fans.

Gradually, however, other entertainers, wanting to cash in on the popular style, imitated them, often blatantly. The once-jealous male population began affecting the performers' hair and dress styles, until finally they were no longer so outrageously different. Today, every

one of the four mentioned above has not only been accepted, but is also respected for his (or their) contribution.

As I reflect on popular culture over the last generation, I'm struck by the absence of a notable entertainer or entertainers who has created such a phenomenon. Yes, we have Michael Jackson and Rambo, but in comparison they don't really measure up. Perhaps that is why a reunion of the three surviving Beatles still emerges from time to time, and why Beatle songs are making a comeback, both in the music world and in 'commercials. North American society, it seems, is still searching, looking for a personality to emulate or a lifestyle to emulate.

But don't get me wrong. To quote a Tina Turner song, "we don't need another hero." As my textbook accurately noted, the "Orpheus Phenomenon" is idolatry, plain and simple. And for Christians whose lives reflect adulation of Christ and lifestyles seeking to emulate that of their risen Lord, an awareness of the "Orpheus Phenomenon" in popular culture provides added incentive to reach out to those around us searching for a hero.

Henry Knoop teaches Media Studies at Durham Christian High School, Bowmanville, Ont.

Crowd cheers Dutch monarch

Claudia Cattaneo

CALGARY — More than 10,000 boisterous Dutch Albertans jammed the lush grounds of Spruce Meadows May 14 to cheer Holland's people-loving royal couple.

Wrapped in royal orange gear — bows, scarves, shirts and lapel buttons — they came by car, bus and wheelchair from across the province to give Queen Beatrix of the House of Orange and Prince Claus of The Netherlands a fitting welcome to Calgary.

"I don't think we'll ever forget this place," the 50-year-old Queen, overcome by the warmth of the reception, told the flag-waving crowd.

Eager to meet and chat with members of the Dutch community, the queen mingled with the crowd in a longer-than-planned walkabout, shook hands, accepted bouquets of flowers and waved in all directions.

Wearing a colourful flowered dress, bright blue hat and matching blazer and shoes, she was adulated, scrutinized and photographed everywhere she turned.

"People like her because she likes the people," said Tom Boschma of High River, while his wife, Joyce, approved of the Queen's outfit.

"She's so pretty and she's so important," said 10-year-old Carolyn Hoppe.

"But her clothes are kind of normal," added her friend, Darlene Verkerk, 10, who had expected the queen to be clothed in a long gown and imposing crown or black fur coat.

"There's a lot of loyalty" towards her, said George Brouwer of Blackfalds, a 149-kilometre drive from Spruce Meadows.

Crowned eight years ago and said to have a keen interest in the affairs of her country, Queen Beatrix is Holland's head of state and one of Europe's highest-profile royals.

The Oranjefeest — which drew three times more people than originally planned — was the highlight of the couple's two-day stay in Calgary.

Despite organizers' concerns over the size of the crowd, the event went off without a hitch.

The bash was held in the international marketplace area and included booths selling arts and crafts and foods traditional of Holland, a soccer game and children's activities.

Earlier in the day the royals attended a symposium on the outlook for the oil and gas industry in the 1990s and visited an Inuit art exhibit at the Glenbow Museum.

Reprinted from The Calgary Herald. See pages 18 and 19 for Dutch coverage of the royal visit to Western Canada.

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Profile

The death of Eric

Michael R. Geisterfer

In the fall of 1983 I travelled to the small French village of Trosly-Breuil to spend some time at Jean Vanier's L'Arche community for the mentally handicapped. Immediately upon my arrival I was asked to work in a centre for the profoundly handicapped, the Passerelle. When I arrived for my first day of work, I was handed a small dwarf of a person who crawled into my arms and curled up like a baby. They told me that his name was Eric and that he was 23 years old.



Photo: courtesy Michael Geisterfer
Most of the time Eric would not respond to his environment

At first, I was put off by his appearance. He was so small and deformed, and I wasn't accustomed to being around severely handicapped people. After I got over my initial fears, however, I began to catch glimpses of the person hidden within his crude exterior. I ended up spending considerable time with him.

It wasn't always fun. Among other things, Eric suffered from autism, which meant he couldn't communicate verbally at all and was locked in the prison of his own small world. It was often frustrating being with him because, even though he was starved for affection, when you held him in your arms and cuddled him, there was never a response; no sign that he had any awareness of you as another person.

Little communication

At times I was quite hard on Eric, sometimes too hard. One day in particular, after an hour of persistently refusing to allow him to pull me into the kitchen, he came up to me with a pained expression on his face. He was crying. I felt so bad. I was so moved that I took him into my arms and held him for a long time. He had finally communicated something to me, and I felt very close to him. There was only one other occasion when I perceived that actual communication took place between us. I'd been

working with Eric for about an hour one morning, and was already getting rather fed-up. Finally, I picked up a chair, set it by a window overlooking an open field, and sat Eric down between my legs. We were in a room all to ourselves and I began to sing Negro spirituals. I had my hands face-up on my knees and Eric had placed his palms on mine. I kept rhythm by tapping my fingers lightly against his.

We sat like that for about an hour, me singing, he staring vacantly out the window. Finally, I stopped singing, and instead of struggling like he usually did, he just sat there, motionless. Then slowly, tentatively, he began dancing his fingers softly on mine, as if inviting me to sing again.

During all of the many other hours we spent together, there was absolutely nothing — no smiling, no laughter, no flicker of recognition in his eyes, nothing but cold indifference. Even when Eric curled up in a fetal position in my arms, no warmth emanated from him. It was as if his emotions were locked so deep inside of him that they were unable to escape.

A song of love

After a few months I became so depressed at this situation that I went to the co-ordinators of the program at the Passerelle and explained to them my dilemma of really wanting to

love Eric, but finding my love blocked by his inability to reciprocate. A few days later, something very beautiful and sad happened.

It was a Sunday afternoon and I was sitting in my room playing my guitar. Suddenly, the words and music to a song that I had never heard before started flowing from within me. These are the words:

*Do not be afraid of the darkness,
Do not be afraid of death,
I have come to free you...*

I was surprised by the words, but even more so by the gentle tone in which they were sung, like a mother speaking tenderly to her frightened child, brushing away its fears with soft whispers. It continued that way, undulating, delicately, until one could almost sense the child closing its eyes and abandoning itself to the mother's care.

Suddenly the music paused, and I held it for a moment, for what I heard next was the delighted chuckle of a father gazing proudly at the sleeping form of the child:

*Rest your weary head my child,
Today you'll be with me.
You have lived a hard life,
But now your journey's through.*

As I sang, a heavy sadness came over me as if someone close to me — a child — had died. Two hours later I heard the news that Eric had passed away. The song was meant for him. God loved Eric very much, and He must have felt it important that we knew.

Love through sadness

As for little Eric, all of the love that he had been unable to express during his life, came out at his death. He returned our love, not by words or gestures, but by the simple gift of sadness. I would never have thought that I could feel so sad about the passing away of someone as deformed and feeble as Eric; yet, I had never felt grief as closely before.

That tells me something. It tells me that I was touched on a level that I wasn't aware of, just as were all those who had known Eric. It's as if the only way he could tell us how much he loved us was by dying and allowing our sadness to tell us what he himself couldn't.

We buried him the following Wednesday. At the funeral, there were so many people that the church wasn't able to hold them all and some had to stand outside in the cold for two hours, listening to the service over loudspeakers. At a certain point, Jean Vanier stood up and said, "Little Eric, our little *bonhomme* was so tiny and so fragile, and yet he was able to unite us all." There was such a spirit of love present that even Eric's brother and sister who

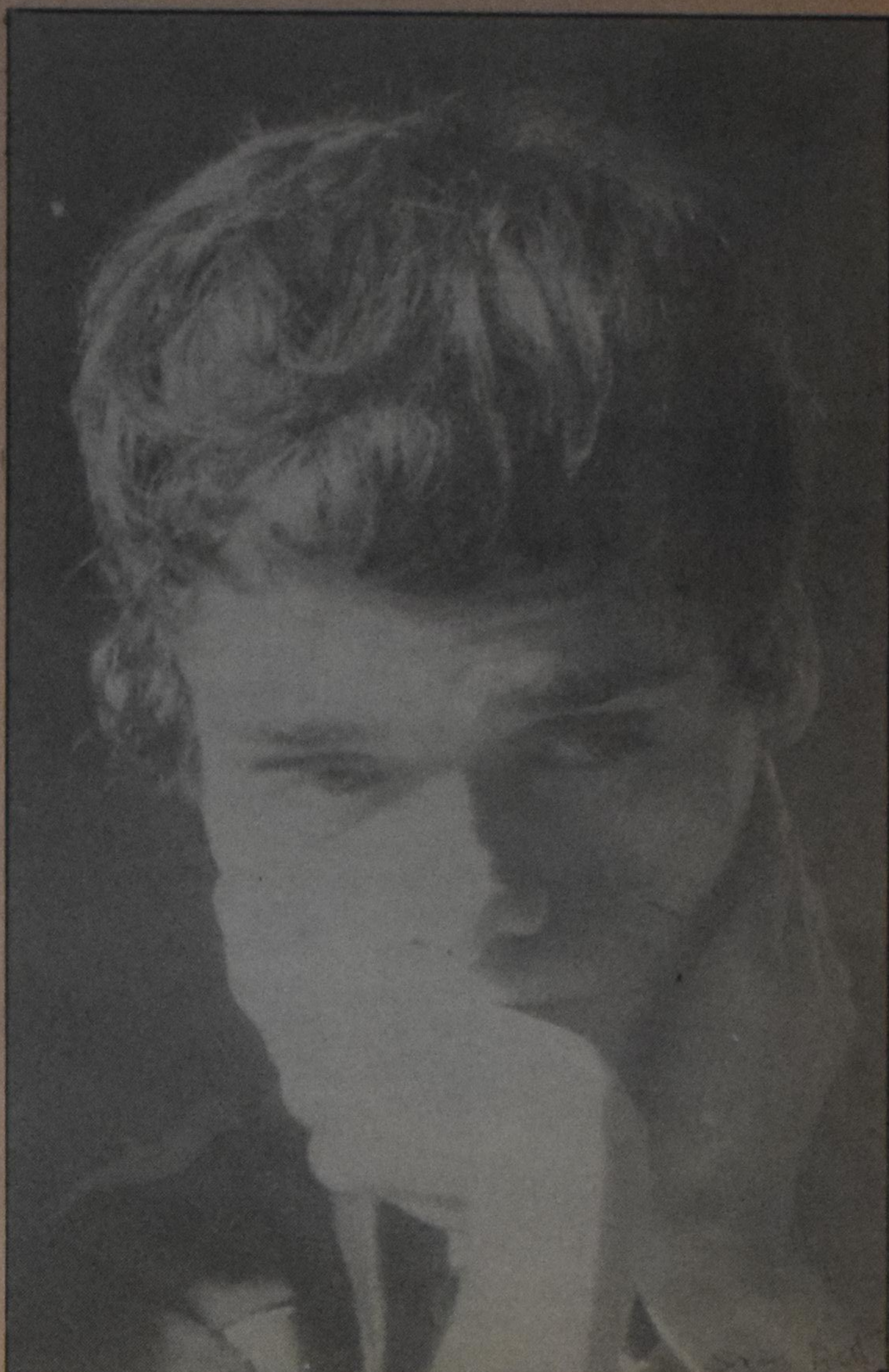


Photo: courtesy Michael Geisterfer
Eric in an unusually expressive moment

had never seen him, wept. If we could have seen with our eyes what we felt in our hearts that day, I believe we would have seen Eric perched easily on top of the casket, an impish grin on his face. And if he could have spoken, I'm sure he would have said, "I fooled you. You thought I didn't love you, but I did. I just haven't been able to tell you until now."

I could feel the gentle laughter of God through it all. While we work ourselves into a frenzy wondering whether all of our good works are enough to satisfy him, He sends us an Eric, a child with no outward beauty and no impressive credentials; someone He loved


very tenderly. Eric must have known this. He must have known that if he waited patiently, God would take him home and that then, all his suffering would not be able to compare with the joy that would be his.

Despite my sadness, I am very happy for Eric. I believe God must be very proud of him, his little saint. Eric taught us so much; but even more, he loved us and made sure we knew that before joining his Father for good.

Michael R. Geisterfer is a free lance writer who currently lives in Hamilton, Ont.



Photo: courtesy Michael Geisterfer
Michael Geisterfer (centre with guitar) leads a group in singing and dancing at L'Arche in France.



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Art

Bas DeGroot: artist with a future

Marian Van Til

Bas DeGroot need not be concerned about being an artist without a country. He has two and has already been successful in the first — The Netherlands. Now he'll try to forge his way in Canada.

Until two months ago, DeGroot, 39, lived in the Dutch town of Gorkum. He, his wife Janny and their three children have settled in Thorold, Ont. For many people, two months in a new land is barely enough time to brush up on language basics or to stick a toe in the waters of new social customs. But not for Bas DeGroot.

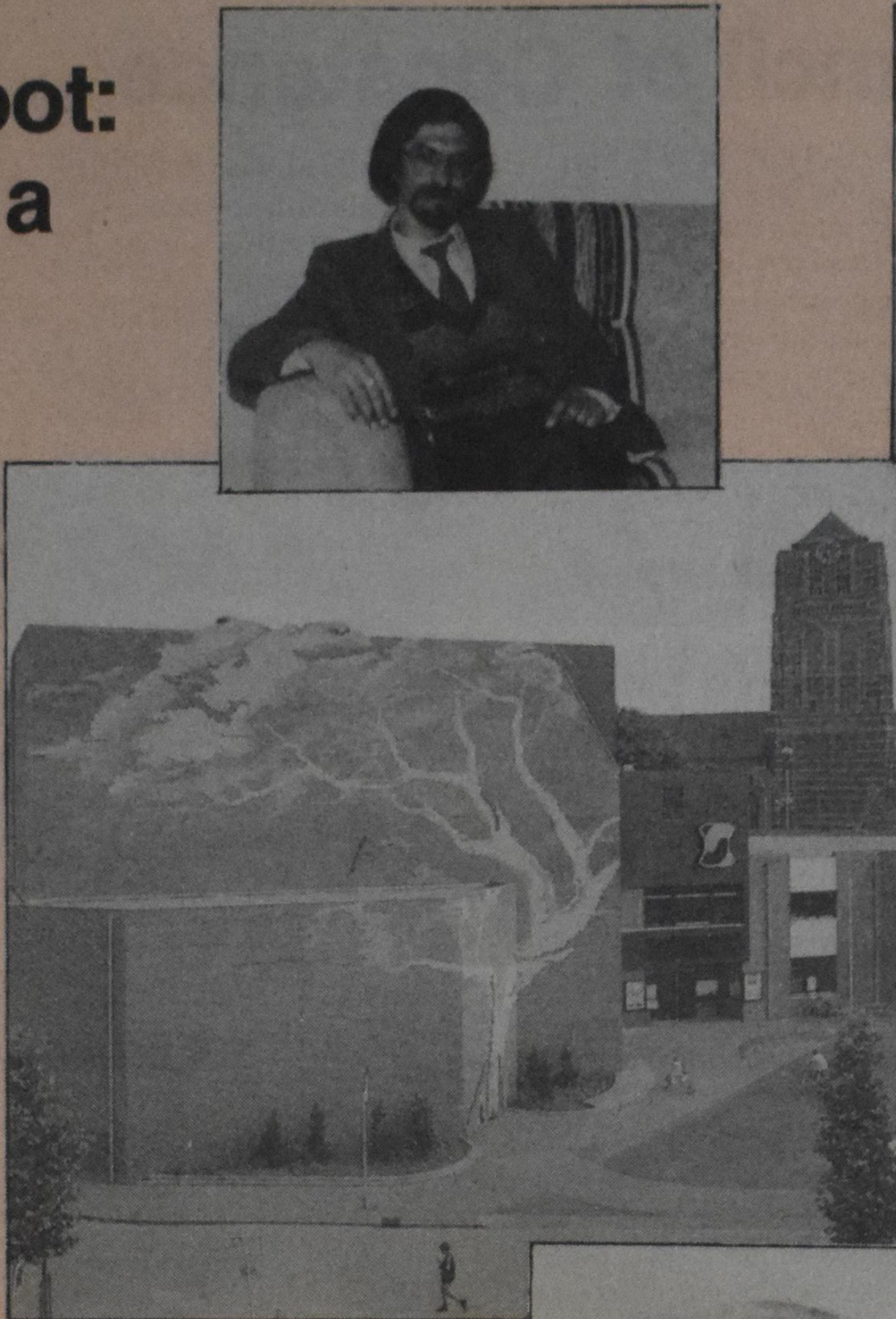
In that time, DeGroot has taken on art students, drawn illustrations for *Calvinist Contact*, submitted resumes to numerous art groups, shown some of his works in exhibition, and is waiting for final word in regard to executing a mural for a wall of the public library in Welland, Ont.

Faith and art coincide

DeGroot, formerly a member of the Hervormde Kerk and now a member of St. Catharines' Reformed Church, is not afraid to talk about how his faith and art interrelate. "I feel I am a priest," he explains. "My Christianity and my art are the same. When it's dark or light, there's still a positive message. I don't mean by that that I'm such a nice guy. I'm not holy, though I will be some day. You can make fine art and be a religious person and still make many mistakes. Rembrandt, for example, was a very difficult person." And the tormented Van Gogh was a minister for a while, DeGroot points out.

While DeGroot certainly makes no claim to greatness it doesn't seem odd to put him in that kind of company. He is, by any standard, adept at what he does. And what he "does" is art in a variety of forms: sketches, oil paintings, wood cuts, portraits, book illustrations, caricatures. But the art of which he is most proud — and which happens to be the most public — is his "monumental works," i.e., his larger-than-life murals and designs which are incorporated into the walls of buildings and their environs.

DeGroot's "monumental works" can be found in 25 different Dutch cities and towns. He lets go of that information casually, belying



the fact that he is an artist of substantial reputation in his native land.

Escapes bureaucracy

Why, then, did he risk moving? "We talked for 10-15 years about going to North America," Bas says. "You think about your children's futures." And the educational system is better on this continent, he asserts. That's a surprising statement. To many North Americans, a European education conjures up a no-nonsense academia that turns out multi-lingual, cultured, well-informed world citizens.

Not so, says DeGroot, at least not in The Netherlands. There is heavy emphasis on the sciences, math and languages. Period. "The government has grown towards pushing the arts out of secondary schools and later subsidizing artists generously." The irony is that though Dutch culture affords citizens fantastic opportunities to see great works of art and interact with numerous art forms all around them, the schools don't impart the understanding they need to do that properly. Then, as if to make up for the shoving aside of the arts in school curricula, virtually anyone who applies for subsidies as an artist — whether they have talent or not — can get them. As a result, there are vast warehouses of mediocre "art" all over Holland. Despite that, a small number of good artists gain national and/or international recognition.

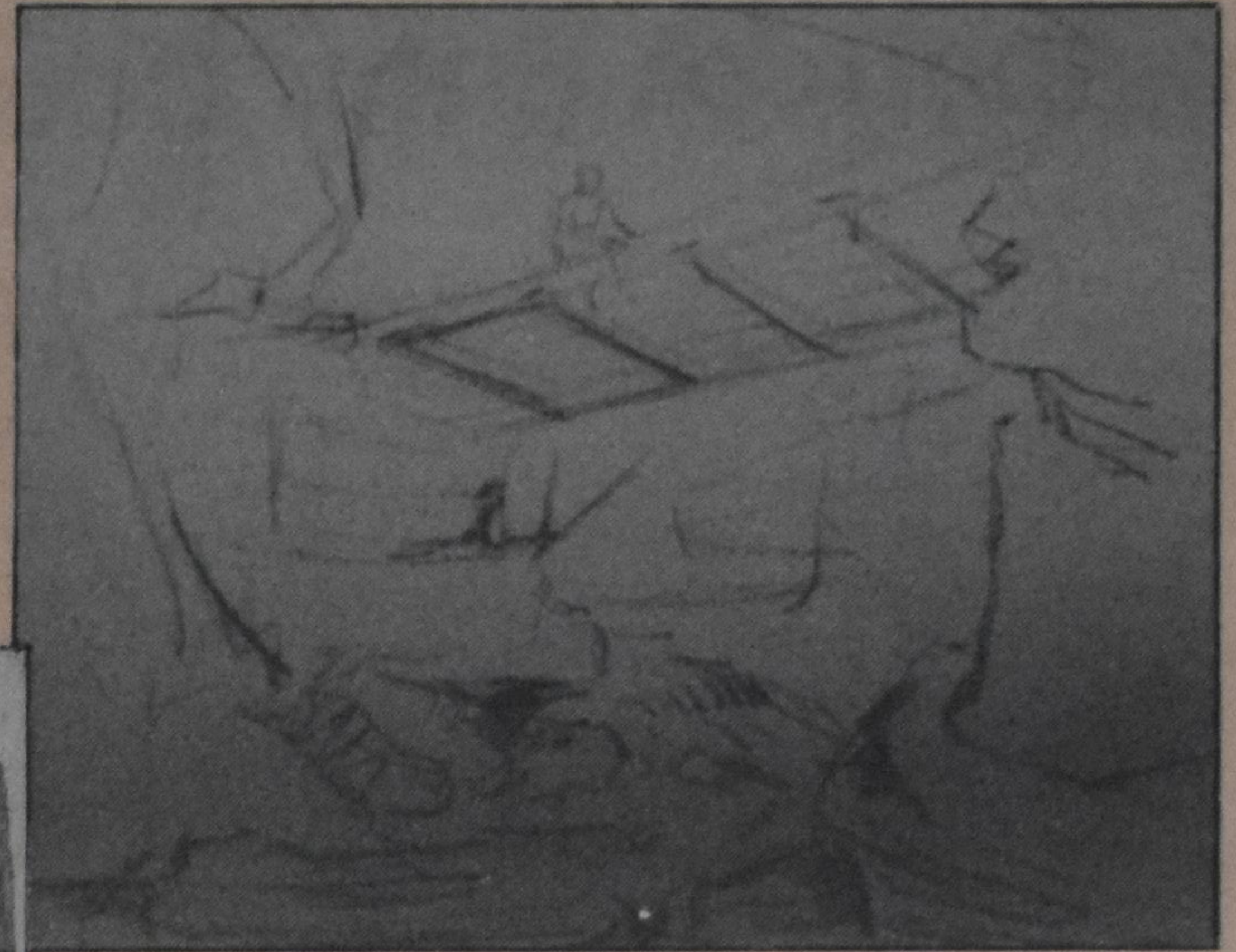
DeGroot felt constricted by that controlled climate and he wished to escape it not only for himself, but for Janny (who is a pianist and teacher) and his daughter, 15, and two sons,

aged 13 and three. (The 15-year-old, like her mother, intends to pursue music.)

Miniscule and monumental

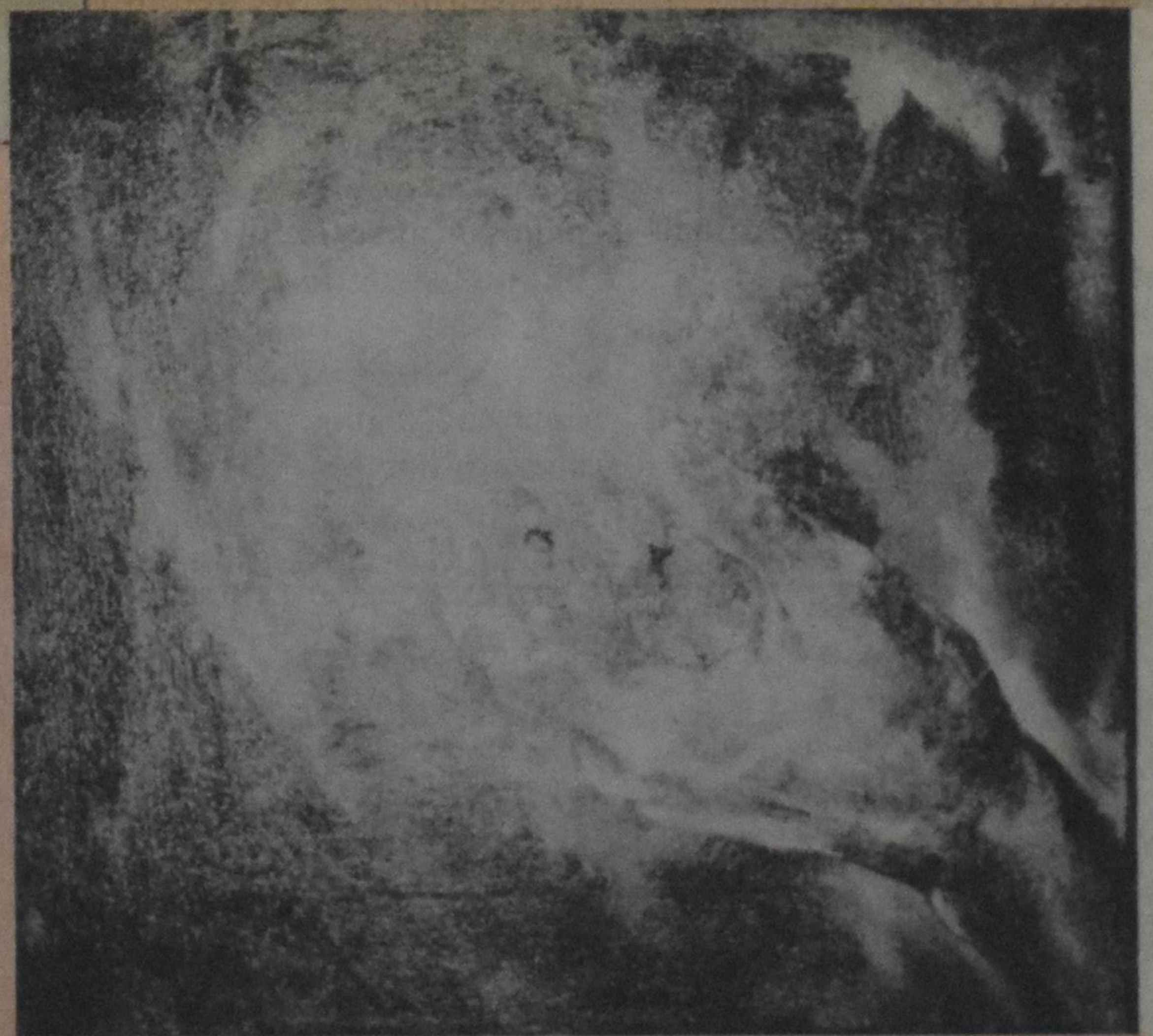
DeGroot dislikes depicting technical subjects, i.e. machines, ships, technology. Perhaps that's why his human figures exude such pathos. He enjoys creating works very small and very large: he draws minutely detailed insects and leaves, for example, "just for fun." One would need a lot of wall space, however, for most of his oil paintings. And his murals, of course, are panoramic.

DeGroot constantly looks to the future; it excites rather than frightens him, and his fascination with the "end times" can be seen in his art. "I'm in a rush," he admits. "That's one of my bad habits." He shakes his head but smiles when he says that — it's not really such a *bad* habit. "We should be in a hurry," DeGroot explains. "If we are not, we'll be late in getting developments in hand. It's a damaged world we live in, but bad behaviour comes from being scared. When you're scared, you get aggressive." That's not the proper climate for Christ's return. He believes "we have to prepare our world to allow Christ to come back, but if we don't want to be



Photos: centre left: courtesy Bas DeGroot; others: Marian Van Til.

Upper left, clockwise: The artist in his living room; a sketched "study" for the nearly completed, as yet un-named painting below it; portrait of Christ (watercolour); a mural built into several walls of "De Bussel" cultural centre in Oosterhout, The Netherlands. Below: God reaching out to the world.



saved, we won't be. So our work influences our future."

DeGroot recognizes that that view may not be very Calvinistic. That's okay as far as he's concerned because "Calvinists are very heavy people." As he sees it, "we let evil in, and it's true we can't live without contact with that evil, but at the same time we have God in us." People should emphasize that — the great news of salvation — but many don't. "I'm very afraid of modern Jonahs," he says. "They want catastrophe." DeGroot concludes such musings by saying wryly, "But I'm not a theologian...."

DeGroot is conscious of the need to produce truly good art but recognizes that such art doesn't always sell. He is

currently producing landscape and "nature paintings" which he knows *will* sell here in Canada. (He also paints portraits, a genre that seems to be reviving in Yuppie North America.) In producing works that "sell," he is careful not to lower his standards. "You can work at a high level but still sell," he says. "I am not commercial when I plan or finish the work. At first, I let my clients [even those city councils who commission murals] dictate too much what I should do." Later, he had the stature to avoid that.

DeGroot seems to have many reasons to be optimistic about his future in Canada. "We feel God's providence working," he confesses. "Everything is falling into place."

Feature

John Hus and the Council of Constance

Casper Vanderiet

When in the year 1372 or 1373 a son was born to a poor family in the hamlet of Husinec, southern Bohemia (present-day Czechoslovakia), no one dreamed that the child would become that country's most famous son or that his fame would be worldwide. It would have been more natural to ask skeptically, "Can anything good come out of Husinec?" Even the date of that birth — John Hus' birth — was not recorded. The estimate of that date rests on Hus' ordination as a priest in the Bethlehem Chapel of Prague in 1402.

Of Hus' father, Michael, we know very little. Hus does, however, mention his mother. He gratefully recalls that she had taught him to say "Amen, may God grant it." It was she who wanted her son to become a priest in order to obtain a respected and secure living. In 1385, when Hus was perhaps 13 years old, he entered the Prachatice elementary school. His mother knelt down seven times on the way to pray for him. She carried a loaf of bread as a present to the schoolmaster. At the school he learned writing, elementary Latin and a little rhetoric and logic.

University years

When the young John was 18

years old, he went to the University of Prague. He received the name John of Husinec (after the town of his birth) which he himself shortened to John Hus. For a poor student, however, it was not easy to become a priest. If John had been the son of rich parents, he would have had no particular difficulty in obtaining this position. The only promising road to the priesthood was to obtain a higher academic degree, which he preferred anyway.

In January 1396, Hus passed his master's examinations under Stanislav of Znojmo and received his degree. It was this teacher that made Hus study the philosophical realism of the English reformer John Wyclif

(1330-1384). Prior to 1401, only his philosophical works were known at the university. Later, in an intimate circle of friends, John was informed about Wyclif's opinion that the bread and wine in the Holy Communion remain unchanged. Hus had high regard for Wyclif's realism, but did not accept his theology where it violated Catholic orthodoxy. He adhered to and defended transubstantiation.

On March 14, 1402, Hus was named rector and preacher of the Bethlehem Chapel, which was a preaching centre especially for the Czech language. It provided him an adequate income.

In following years, Hus openly opposed decisions of the church and was threatened with excommunication. To avoid further conflicts and in order to lift the interdict which was on Oct. 15, 1412, imposed on Prague, he left the city and settled himself at Krakovec. There he paid much attention to the writing of books. With others he wrote his well-known

book *De ecclesia*, in which he developed the Wyclifian teachings concerning the universal priesthood of believers. He stated in no uncertain terms that Christ was the sole head of the church.

The "heresies" of Wyclif

In 1414 the Council of Constance was summoned mainly for the unification and the reform of the church. From the outset, however, it was made clear that this council was also called to deal with certain heresies. In his opening speech, Pope John explained, that it would also consider the errors that originated with John Wyclif. (This reformer was a master at the University of Oxford, at a time when liberal ideas were openly discussed there).

When Wyclif turned to the total authority of the Bible and to the basic ideas of St. Augustine, he saw the need to provide his countrymen with an English translation of the Bible. Actually, he was

unhappy with the structure of the medieval church. He denied the authority of the pope over all Christendom and attacked the monastic orders and the sacramental systems. He also attacked the veneration of the saints and their relics, the sale of indulgences and the making of pilgrimages.

He preached a religion of personal piety and the universal priesthood of believers who were standing in a direct relation to God. Though Wyclif was expelled from Oxford, he passed his last years in peace.

The council deals with Hus

When the council came to Constance and began its sessions, a summons was set to Hus to appear before the court of the council. Therefore, putting him under the ban of excommunication. Since Hus refused to yield to this ban, King Sigismund was willing to grant Hus the so-called court safe-conduct, which assured him safe passage and armed



Illustration: The Church in History



Illustration: Wyclif's Wicket



Illustration: Funk & Wagnall's Encyclopedia

Illustrations (l.-r.): John Hus administering Holy Communion; John Wyclif, for whom Hus had high regard but did not accept his theology where it violated Catholic orthodoxy; Hus burned at the stake after being declared a heretic by the Council of Constance; John Wesley, the itinerant evangelist who was converted in the Moravian church, a church born out of the teachings of John Hus; Count Nikolaus Ludwig, Graf von Zinzendorf who was instrumental in having Moravian teachings spread throughout the world; Moravian missionaries arriving in Greenland in 1733.

John Hus and the Moravian church: oldest Protestant

Paul Murray

The small settlement of Gracehill, just off the main road a few miles west of Ballymena, Northern Ireland, is the only Moravian community left in Ireland. There's a plain church, scruffy green square, and three well-preserved and handsome 18th century houses in black stone.

Children scamper among flat gravestones in the nearby cemetery not knowing that the flat markers are witness to Moravian belief that the rich should have no higher monument than the poor because in death all are equal.

For 223 years coffins of deceased female Moravians were borne up one path to the settlement cemetery on the hill while men were carried up another pathway.

In the Moravian community church in Gracehill, Presbyterians worshipped alongside Catholics, a rare occurrence in Ireland.

The Moravian Church is the

oldest Protestant church in Europe. It was born out of the teachings of John Hus 40 years after Hus had been burned as a heretic. This intelligent and dedicated man had preached a simple faith, using the language of his native Czechoslovakia. He opposed the indulgences then practised in the church.

The Gracehill settlement and mossy gravestones are reminders of this remarkable man and the unique influence of a church which was more concerned with inspiring people to accept the gospel than in building up the Moravian denomination.

Moravian founder a popular "trouble maker"

John Hus, (born ca. 1369), was educated at the University of Prague and began to lecture there at the age of 29. Three years later he became dean of the philosophy faculty and developed a superb reputation as a preacher in the university's

Bethlehem Chapel.

Hus was elected rector of this chapel (which had been built by the citizens of Prague) to encourage preaching in their own language. Sermons were being delivered in Latin.

John Hus became captivated by the teachings of the deceased pioneer reformer, John Wyclif, and translated Wyclif's writings into Czech. This didn't endear him to church authorities who were suspicious of new teachings. Hus, like Wyclif, opposed forged miracles and clerical greed.

In 1408 the clergy of Prague laid before the local archbishop a formal complaint against the 40-year-old Hus. Their objections were that Hus preached against them and used strong language in his denunciations.

John Hus was deprived of his synod preaching position and forbidden to perform priestly functions. Despite this, however, he remained popular

with civic authorities and the common people.

The archbishop instructed an inquisitor to deal with the charges against Hus. As an indication of which side he favoured in the dispute, the archbishop had 200 books by John Wyclif burned in the Prague square. After the inquisitor's report, which favoured the opponents of Hus, the archbishop excommunicated Hus and his friends from the church.

John Hus continued to preach and remained popular with the common people of Prague. In time the whole city was placed under church interdict but nothing seemed to deter either Hus or those who believed in his message.

A set-up

In 1413, at age 44, Hus was requested to go to Constance, Germany, for a council inquiring into the truth of the charges laid against him. He was granted safe conduct and

attended the conference. But the safe conduct was a ruse and was broken without conscience by the clergy who had lured him to Constance.

When Hus came to trial the stage was carefully set for his condemnation. The works of John Wyclif were denounced and when Hus tried to make a defence against the charges against him he was shouted down. He claimed admiration for Wyclif but love for the church and was against abuses and error.

The tribunal challenged Hus to declare he had erred in his preaching and teachings, to promise not to hold or spread his views in the future, and publicly recant his erroneous views. John Hus refused and sentence of death was pronounced on July 6, 1415. He tried to argue his cause but was refused a hearing.

So it was that John Hus, citizen of Prague, was taken at the age of 46 and burned to death at the stake. Afterward,

protection to and from the council, no matter what the decision of that body might be. Sigismund also charged a knight, John of Chlum, to take care that the safe-conduct to and from Prague really was completed.

It was difficult for Hus not to accept this greatly improved offer, the more so as his friend Jerome of Prague also urged him to accept the offer, promising to come to his aid, should the need arise. Hus and his chaplain sat in a small wagon when they came to Constance, and lodged in the Pfister house on St. Paul's Street, which is now called *Hussenstrasse*. The house still stands, designated by a memorial plaque with Hus' relief.

In spite of Hus' denial that he did not believe that after the sanctification the host remains bread, and that he had spread errors and heresies throughout Bohemia, and also in spite of John of Chlum's and even King Sigismund's protest, Hus was held as a prisoner according to

a summons by the Pope and cardinals.

Convicted of heresies

During the 12th session of the council, on May 29, 1415, action was taken against John Hus. He was convicted of many heresies and errors, both by witnesses and by his book *De Ecclesia*. When he was ordered to abjure certain statements, he raised difficulties and said he had never made them. Cardinal D'Ailly reminded Hus that a preacher should not address the laity and the ignorant in the same way as he did the knowing. "You have done wickedly," D'Ailly argued, "because by such sermons you seek to cast down the ecclesiastical order." Hus answered: "I stand on God's judgment who will judge you and me justly according to our merits."

On Saturday, July 6, 1415, sentence was passed on Master John Hus. In his presence he was condemned and degraded for heresy and delivered to the secular court. The records of

the council give the following reasoning: "For he persisted in his errors and when urged in the council to repent, recant and abjure, stood up and declared in a loud voice that he would not recant, because he believed that by so doing he would displease God and the saints; nor would he be a scandal to the multitude to whom he had preached his doctrines in Bohemia."

Two burnings

Duke Louis of Bavaria, ordered Hans Hagen, the advocate of Constance, to take Hus and burn him as a heretic. He was allowed to keep his own clothing, but he got a white miter on his head, on which two devils were painted, and between them was the word "Heresiarch" which means "Archbishop of all Heretics." Hus was led into the middle of a small outer field. When he saw the pyre, the wood and straw, he fell three times on his knees and cried aloud: "Jesus Christ, Son of the Living God, who suffered for us, have mercy

upon us!"

A priest approached him asking him if he wanted to confess his unbelief and heresy, but Hus replied: "I do not need it. I am no mortal sinner." Then he started to preach in German, but Duke Louis would not permit that. The executioner then took and bound him hurriedly in his gown to an upright stake, piled wood and straw around him and lighted the fire. Hus began to cry out but was soon burned.

On April 23, 1415, Jerome of Prague, was taken prisoner. He had formerly promised to come to Hus' aid, should the need arise. Jerome was put under strong guard in a special dungeon of the castle of Gottlieben. In September 1415, Jerome ascended the pulpit and abjured the doctrines of Wyclif and Hus as heretical and professed his own orthodoxy. However, on May 27, 1416, during the twentieth session of the council, public audience was given to Jerome at his own request. In his speech he revoked the abjuration, which

he made "in foolish terror of an imaginary fire." On May 30, 1416, he was also led to the fire and burned. Before, he had boldly taken the cap with devils and had set it on his head, saying: "Christ wore a crown of thorns."

John Hus' efforts to reform the church did not lead to a reformation, since the hierarchical powers were still too strong. However, his life and death did have an effect on the German Reformation and on Luther, who often referred to the Hussite movement. Hus' influence also caused the formation of the Unity of Brethren as the purest outgrowth of the Czech Reformation. But it took another century before the walls of resistance came tumbling down in Northern Europe.

Casper Vanderiet is a retired businessman who has completed graduate studies in history. He lives in Etobicoke, Ont.



Illustration: *Eerdmans' Handbook to the History of Christianity*

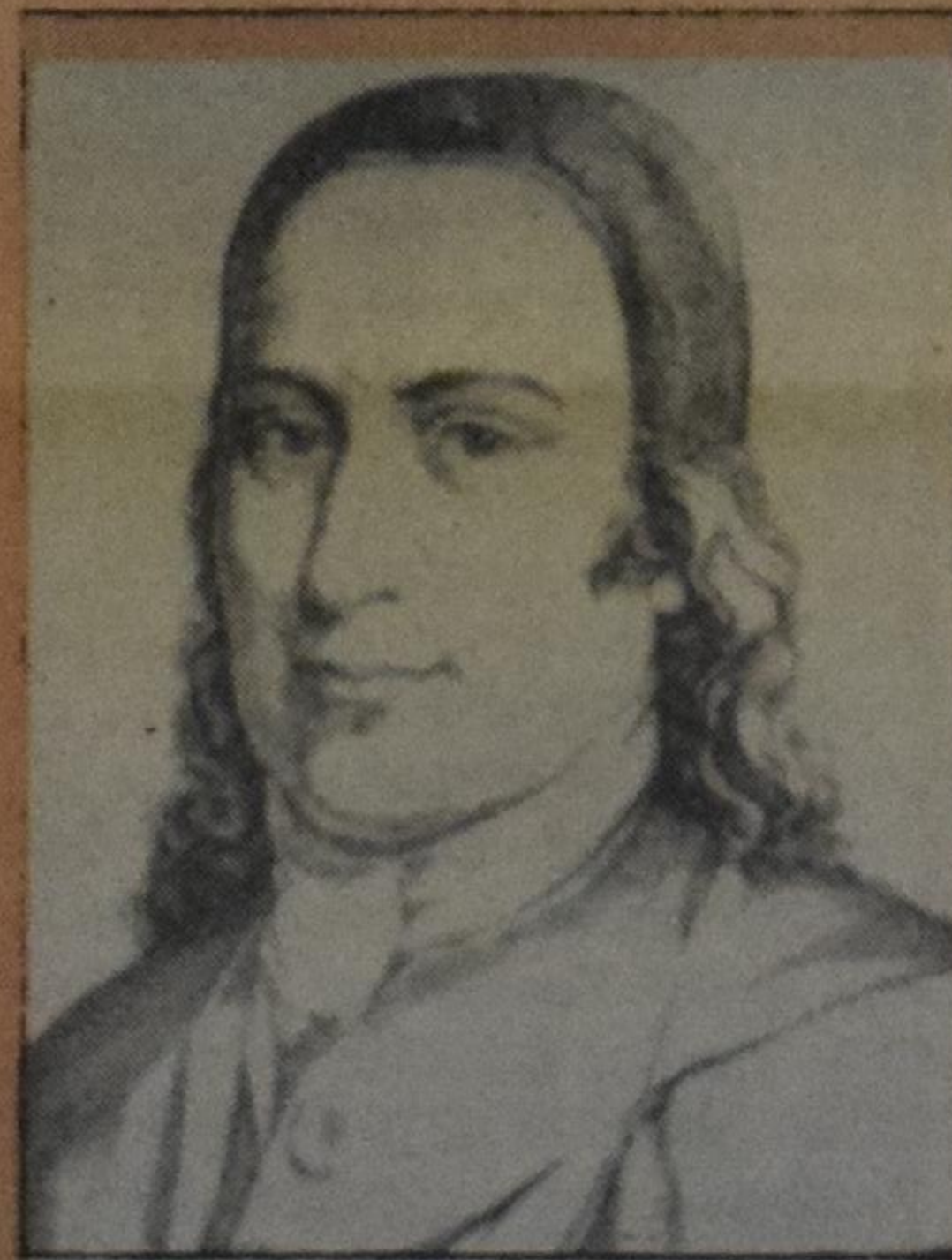


Illustration: *Eerdmans' Handbook to the History of Christianity*



Illustration: *The Church in History*

church in Europe

in order to give his followers no opportunity to venerate his remains, his ashes and the soil on which they lay were thrown into the Rhine river. However, the teachings of John Hus were not to be so easily disposed of.

★ ★ ★ ★

The reform movement which had begun with Wyclif survived the death of John Hus. The Moravians, as the reformers came to be called, emphasized simple Christian teaching, an exemplary moral life, and a reliance on the Bible for each individual. There was insistence on practical love for one another and the world around them and a stern discipline in daily living. They held dearly, and with much suffering to the belief that theirs was a "priesthood of all believers."

The Moravians produced the first Protestant hymnbook in 1501 and published their own version of the Bible in 1593.

(The New Testament had been translated in 1565.)

In spite of persecution Moravians made remarkable progress in Europe.

A church was founded in Poland which survived for over 200 years. However, after the ravages of the Thirty Year War (1618-1648) the Moravians almost ceased to exist in Europe. But this church continued to have remarkable influence throughout Europe and North America, partly through the efforts of a remarkable German nobleman.

Zeal for worldwide missions

Count Nikolaus Ludwig, Graf von Zinzendorf (1700-1760) encouraged Moravians to spread their teachings abroad and thus began a missionary trend which was to circle the globe. Zinzendorf was not concerned with the revival of the Moravians as a denomination but wanted

rather to use Moravian teachings in a great worldwide missionary and evangelical endeavour.

The value of a Moravian settlement was not assessed by the number of great members therein but by its power to furnish evangelists for the great worldwide crusade. These foreign missions dominated Moravian thinking. Zinzendorf and his friends were not interested in converting members of other churches into Moravians. They wanted to send converts to arouse dormant spiritual life in their home congregations.

The number of messengers sent forth was remarkable and the destinations distant. The Orthodox Church in Russia, the Copts in Egypt, churches in Germany, Switzerland, Holland, Scandinavia and a host of other lands all experienced Moravian influence.

Perhaps the greatest impact the Moravians made was in

their contact with John Wesley and the English evangelical revival of the 16th century. Wesley himself was converted in a Moravian meeting house in London. Moravians thus found indirect influence in the remarkable Wesleyan revivals of the next century.

Small in numbers, great in influence

Initial Moravian efforts in North America were among black slaves, first in the West Indies, and then on the continent. Zinzendorf saw in North America a possible haven from European persecution. However, work among North American Indians and educational efforts with children dominated Moravian endeavours for some time. It was not until the mid 19th century that the church itself began to grow in significant numbers. This took place primarily in Pennsylvania.

The Moravian church today

is a small and almost insignificant group in the total picture of world Christianity but the influence of the church inspired by the life and teachings of John Hus and publicized by Nikolaus von Zinzendorf cannot be measured by membership alone. Its influence is felt throughout the Christian world in teaching if not in recognition. And that is probably how John Hus would have wanted it to be — a legacy, not in organizational proliferation of a large denomination, but in the pious lives and influence of individual believers.

Paul Murray is a free-lance writer who lives in Toronto.

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Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9	ALTENA-ROUKEMA: Mr. and Mrs. Philip Altena of Caledonia and Dr. and Mrs. Job Roukema of Hamilton, are happy to announce the marriage of their children ESTHER and CLIFFORD ANDREW. The wedding will take place, D.V., on Saturday, June 11, 1988, at 3:00 p.m., in the Maranatha Chr. Ref. Church of York, Ont. Rev. L.H. Batterink of Brantford will officiate. Future address: 780 Mohawk Rd. West, Apt. #902, Hamilton, ON L9C6P7 BOOTSMA-MESSERSMITH: With thanks to our Father in heaven, we, Ted and Corrie Bootsma, are happy to announce the marriage of our daughter TAMARA JOY to HANS JOSEPH Messersmith, whom God brought together while we were in Papua, New Guinea. The ceremony will take place, D.V., Saturday, June 25, 1988, 10:30 a.m. at Wesley Brooks Conservation Area in Newmarket, Ont. Rev. H. Salomons officiating. In case of inclement weather, the ceremony will take place in Bethel Chr. Ref. Church, Newmarket. Future address: P.O. Box 92, Brownsburg, IN 46112 U.S.A. BUMA-HORDYK: Mr. and Mrs. Samuel Buma of Hamilton, Ont., are pleased to announce the forthcoming marriage of their daughter KIM EMILY to LEON WILLIAM, son of Mr. and Mrs. William Hordyk of Wyoming, Ont. The ceremony will take place, D.V., on June 18, 1988, at 11:00 a.m., in the Mt. Hamilton Chr. Ref. Church. Rev. H. Mennega officiating. 926 West 5th St., Hamilton, ON L9C 3R7 ROUKEMA-TURKSTRA: Dr. and Mrs. Job Roukema of Hamilton and Mr. and Mrs. Jack Turkstra of Dundas are pleased to announce the marriage of their children PATRICIA JOANNE and ANDREW PETER. The wedding will take place, D.V., on Saturday, June 25, 1988, at 2 o'clock in the afternoon, in the Ancaster Chr. Ref. Church, 70 Hwy. #53, Ancaster, Ont. Rev. B.H. DeJonge officiating. SCHAAFSMA-HEYINK: Mr. and Mrs. Albert Schaafsma of R.R.#5, Blenheim, are pleased to announce the forthcoming marriage of their daughter ELAINE JANET to JOHN DAVID, son of Mr. and Mrs. G.J. Heyink of Chatham. The wedding will take place, D.V., on Friday, June 10, 1988, at 3 p.m. in First Chr. Ref. Church, Chatham, with the Rev. David Love officiating.	Andijk Lacombe 1948 June 17 1988 With joy and thanksgiving to our Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents, PETER and GER PRINS (nee Kwantes) We pray that God will continue to bless them and grant them many years together. Congratulations and love from: Alice & Arthur Toisma David, Debra, Kevin, Bradley, Daniel Arlene & John Vreugdenhil Darran, Russell, Jordan, Samuel Dorothy & Harry Wildeboer James, Gayleen, Donald, Richard Betty & Adrian Visser Esther, Daniel, Rosanne, Lindsay, Aric Paul & Cindy Prins Open house will be held from 2-4 p.m., Friday, June 17, Bethel Chr. Ref. Church Fellowship Hall. Home address: Box 1858, Lacombe, AB T0C 1S0	 Congratulations to William and Dorothy Visser (nee Elzinga) who celebrated their 60th wedding anniversary, D.V., on May 24, 1988. Hamilton Burlington 1953 1988 I Corinthians 13:4-8 With great happiness, we rejoice with our parents, MAAIKE and JOHN VANDERHOUT (nee VanderVelde) in the celebration of their 35th wedding anniversary, on June 6, 1988. We are thankful for all the love and support they have given us in the past years and pray that the Lord may bless us with them for many years to come. With love always: Annetta & Darrell Skelly Jonathan, Andrea Clarence & Joanne VanderHout Jenna, Krista, Laura Edward & Donna VanderHout Michele Maurice VanderHout Martin VanderHout	Paesens (Fr.) Waterville (N.S.) 1928 May 24 1988 It is with great joy and thanks to our heavenly Father, that we announce the 60th wedding anniversary of our beloved parents, grandparents and great-grandparents, WIETSE (William) and DOETJE (Dorothy) VISSER (nee Elzinga) Our heavenly Father has indeed been faithful to them and we together thank him for his many blessings. Your grateful children: Minno & Catherine Visser — Waterville, N.S. Gerrit & Fim Visser — Orwell Cove, P.E.I. Nico & Jannie Visser — Waterville, N.S. Jakob & Gonda Visser — Orwell Cove, P.E.I. Leo & Alice Visser — Holland Marsh, Ont. Ann & Gerrit Kamphuis — Hilden, N.S. Dirk & Barbara Visser — Embro, Ont. Gerrie & Frank Van Meekeren — Kentville, N.S. Tina Visser — Waterville, N.S. Helen & Jack Hartenhof — Waterville, N.S. Frances & Mars Farn — Toronto, Ont. 30 grandchildren and five great-grandchildren. R.R.#1, Waterville, Nova Scotia B0P 1V0
Thanks DEKOTER-IMANS: Grateful to our Lord for his goodness, we want to express our heartfelt thanks to our children, grandchildren and relatives, who made our 50th wedding anniversary so unforgettable. We also received many cards and best wishes which are very much appreciated. Peter and Suzanna DeKoter DESCHIFFART: We would like to thank all our children and grandchildren who made our 60th wedding anniversary such a memorable one. We were overwhelmed to see so many come to our open house to express their best wishes. Thanks also for the numerous beautiful cards we received. Above all, we thank God for his continuing faithful care. Mr. and Mrs. Gerrit deSchiffart, 80 Centre St., Brockville, ON K6V 5S6 KOLKMAN: We, the children of Mrs. Jacomina Kolkman, want to thank all our relatives and friends for their expressions of sympathy. Special thanks to all Mom's Florida friends whom she thought of so much. Thank you all for your prayers and support. From the family. KOORNNEEF: We would like to thank our children for the beautiful surprise they gave us on our 35th wedding anniversary. It was a great success. Also thank you to all who came to our open house and for the many cards, flowers and gifts we received. Above all, we give thanks to our heavenly Father for his everlasting love and care in these 35 years we've had together. George and Frieda Koornneef	Marriages VANDERMEY-VANSPRONSEN: Mr. and Mrs. Willem Albertus Vandermeij of Mississauga are pleased to announce the forthcoming marriage of their daughter MARGARET PETRONELLA to ARTHUR LEONARD, son of Mr. and Mrs. George Phillippus VanSprosen of Mississauga. The ceremony will take place, D.V., on June 11, 1988, at 2 p.m. in Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke. Rev. John Tenyenhuus and Rev. Peter VanEgmond officiating. Future address: 4215 Tomken Rd., Mississauga, ON L4W 1J4 VAN GURP-BOUWERS: Mr. and Mrs. Neil Van Gulp of Aylmer, together with Mr. and Mrs. Albert Bouwers of Ottawa, are pleased to announce the marriage of their children JULIE ANN and JOHN ALBERT. The wedding to take place, D.V., June 11, 1988, at 11 a.m. in the Aylmer Chr. Ref. Church. Dr. H.J. Boekhoven and Rev. D. Wynia officiating.	Obituaries 1914 1988 Suddenly on May 13, 1988, the Lord called home our beloved mother, grandmother and great-grandmother, Mrs. JACOMINA KOLKMAN in her 74th year. She was the wife of the late Willem Kolkman. "My times are in your hands." (Psalm 31:15a) Steintje & Kees Dykstra — R.R.#1, Clinton, ON N0M 1L0 Bill & Rena Kolkman — Londesboro, ON N0M 1L0 Jane & Ralph Postma — R.R.#5, Clinton, ON N0M 1L0 Eight grandchildren and six great-grandchildren and Le and Nghia Tran. Predeceased by one son Bert Kolkman, one granddaughter, Helen Roetcisoender. Funeral service was held on May 16, 1988, in the Chr. Ref. Church, Clinton, with the Rev. H. Samplonius officiating. De Here nam tot Zich in Zijn heerlijkheid ons aller geliefde, BARBARA TRIEMSTRA weduwe van John Triemstra in haar 89ste jaar. Ze heeft vele jaren, vanaf het begin van onze vereniging, onze vergaderingen getrouw bezocht. Onze troost is dat zij nu haar Heer en Heiland mag aanschouwen. We betuigen onze hartelijke deelneming aan haar kinderen en familie. De Jeugd van Vroeger, Woodstock	Personals We are hoping to adopt a baby to begin our Christian family. We are a warm, energetic, young couple and would provide a loving home. If you are interested in talking with us, write to file #2493, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9 Single dad, self-employed, age 27, 5' 7" tall, 185 lbs., whose interests include antiques, movies, music, family outings, etc., would like to meet a single woman living in southern Ontario. (children welcome). I'm as nervous as you are, so write to File #2495, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9 For Rent Luxury motorhome; sleeps six; includes generator, cruise, air, microwave. Call (416) 664-5488.	
Births HOWES: In joyous thanksgiving, we, Paul and Phia (nee Hoogendoorn), praise God for the gift of our first child, a son, DAVID PAUL, born May 9, 1988, weighing 6 lbs. 15 oz. Third grandchild for Mrs. Minnie Howes of Cambridge, Ont., and seventh grandchild for Mr. and Mrs. John Hoogendoorn of Clinton, Ont. "Give thanks to the Lord for He is good, his love endures forever." (Psalm 136:1) Home address: 59 Kimberly Cresc., Kitchener, ON N2E 1C8	 Best wishes to Elaine Schaafsma and John Heyink who will be joined in marriage D.V. on June 10, 1988.			

<p>Miscellaneous</p> <p>Evangelistic Materials in Arabic</p> <p>Also, in English, <i>The Bible and Islam</i> \$4.95 Canada / \$3.95 U.S. and a folder of essays on Understanding the Middle East (\$1.00).</p> <p>Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p>	<p>For Sale</p> <p>Refrigeration units for sale</p> <p>Ice makers, walk-ins and reach-ins. New and used equipment bought, sold, serviced and installed.</p> <p>Call Aircon Refrigeration and Airconditioning Phone: (416) 892-2377 Fenwick</p>	<p>Help Wanted</p> <p>Summer help wanted on fruit and vegetable farm doing general labour and farm market sales. Local or live-in. Call Chris or Pat Rupke, Beaverton, Ont., (705) 426-9859. Call evenings.</p> <p>Organist and choir director required. Applications or inquiries may be made in writing to: Organist Search Committee, Chalmers Presbyterian Church, 200 Mountain Park Ave., Hamilton, ON L8V 1A2</p>	<p>Help Wanted</p> <p>Wanted: Full-time greenhouse employee. Call: 416-563-4666.</p>	<p>Help Wanted</p> <p>Classifieds continued on next page ...</p>						
<p>Wanted</p> <p>Christian Labour Association of Canada</p> <p>is seeking</p> <p>LOW-INTEREST LOANS</p> <p>to finance its new office building in Mississauga, Ont.</p> <table border="0"> <tr> <td>short term loans (less than 1 year)</td> <td>6 % per annum</td> </tr> <tr> <td>one to three years</td> <td>7 % per annum</td> </tr> <tr> <td>long-term loans (4 years or more)</td> <td>8 % per annum</td> </tr> </table> <p>For more information, contact: C.L.A.C. 821 Albion Rd., Rexdale, ON M9V 1A3</p>	short term loans (less than 1 year)	6 % per annum	one to three years	7 % per annum	long-term loans (4 years or more)	8 % per annum	<p>Wanted</p> <p>Custodian required</p> <p>The Smithville and District Chr. High School requires a full-time custodian beginning on Sept. 1, 1988. Interviews will be held on July 6, 1988. Please send application and resume to: The Building Committee, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0. Telephone: (416) 957-3255.</p> <p>Large modern (rose-) greenhouse facility in southern Ontario has openings available for (non-) experienced full-time employees. Good salary and company benefits. Applications will be kept confidential. Call or write: Otto and Corine Bulk, Rosa Flora Limited, R.R.#2, Dunnville, ON N1A 2W2. (416) 774-8044 (bus.); (416) 774-8661 (bus.); (416) 774-7297 (house).</p>	<p>Library Cataloguer needed for summer position.</p> <p>Searches or original cataloguing on the LC system for 2-3000 Dutch titles. Experience or training in cataloguing and reading knowledge of Dutch essential.</p> <p>ICS 229 College St. Toronto, ON M5T 1R4</p>	<p>Salem Christian Mental Health Association Inc.</p> <p>invites applications for the position of</p> <p>Executive Co-ordinator</p> <p>The position will emphasize co-ordination and program development, direct reporting to the Board of Trustees, and a close relationship with the support community. Commitment to Reformed World and Life view is a pre-requisite as well as the ability to work with different professionals in the field of mental health and family services.</p> <p>Post-baccalaureate is preferred. Clinical training and background would be useful, but is not essential.</p> <p>Salary range: \$38,000 - \$42,000 Starting date: September 6, 1988 Location contingent on Board decision to move Head Office.</p> <p>Apply or direct inquiries to: H.C. VanDooren, Interim Director 11 Fern Ave., Box 400, Waterdown, ON LOR 2H0 (416) 689-3966</p>	
short term loans (less than 1 year)	6 % per annum									
one to three years	7 % per annum									
long-term loans (4 years or more)	8 % per annum									
<p>Why not place your ad in Calvinist Contact?</p> <p>Vacations</p> <p>Come to beautiful Wasaga Beach and stay at ALTON LODGES</p> <p>Clean 1- & 2-bedroom housekeeping cottages, friendly family atmosphere, close to beach and river. 20% discount on weekly rates until June 18, 1988.</p> <p>For information write or phone for brochure to: Len & Rita Bette Alton Lodges R.R.#1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420</p>	<p>Vacations</p> <p>RICE LAKE</p> <p>Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.</p> <p>Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<p>BE A WINNER AND JOIN A WINNING TEAM</p> <p>A growing automotive parts distributor requires an ADMINISTRATIVE MANAGER</p> <p>able to take care of a six-person office and be responsible for all accounting functions. The person we are looking for is familiar with computers, has a solid business interest, is a good organizer and able to advise on financial matters. We are small enough for you to be of the utmost importance and large enough to offer all the security you and your family will ever need.</p> <p>Salary range: \$24,000 - \$32,000 commensurate with experience. All replies confidential.</p> <p>Send resume to or call: Country-Wide Automotive Ltd. 75 Rowntree Dairy Road Woodbridge, ON L4L 6C8 Phone: (416) 856-6066 Attention: Joe Schuringa</p>								
<p>Discover the Magic of Muskoka at friendly Falcon Lodge</p> <ul style="list-style-type: none"> modern clean apartments & chalets overlooking beautiful Lake Vernon fully-equipped kitchens cozy lounge with fireplace in the main lodge <p>April to June — excellent value \$48 per night double occupancy \$58 per night quad.</p> <p>Your hosts: Ton & Cathy Struyk Falcon Rd. Huntsville, ON P0A 1K0 (705) 789-2603</p>	<p>APINE RESORT</p> <p>ACROSS FROM THE INDIAN RIVER ON SOUTH SHORE OF RICE LAKE</p> <p>COLOUR T.V. & MOVIES</p> <p>EXCELLENT SPRING & FALL FISHING</p> <p>10% DISCOUNT FOR GUESTS OVER 60</p> <ul style="list-style-type: none"> Store • Restaurant • Licences • Bait • Sandy Beach Play Area • Games Room • Water Skiing & Children's Program • Laundromat • Bassboat, Paddle Boats & Sailboard on premises. <p>Call or write: George or Hilda Vos, Box CC Roseneath, ON K0K 2X0 (416) 352-2621</p> <p>EVINRUDE A 4 STAR ACCOMMODATION</p>									
<p>ANNA'S INN</p> <p>Your vacation home in Holland, centrally located in the Betuwe. Reasonable rates. We speak English.</p> <p>Write/phone for your reservations: ANNA'S HOEVE Ravenswaaysteeg 16 4119LS Ravenswaay The Netherlands Tel. No. 011-31-3452-222</p>	<p>LITTLE EUROPE RESORT</p> <p>Bracebridge, Muskoka</p> <p>Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheden (ideaal voor groepskampen).</p> <p>"Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.</p> <ul style="list-style-type: none"> No pets please Showers available <p>R.S. BAKEMA Telephone: (705) 645-2738</p>									
<p>Vacations</p>										
<p>Vacations</p>										
<p>CAMP SHALOM</p> <p>CAMBRIDGE, ONTARIO</p> <p>Families are now welcome to camp in the FAMILY CAMP area. We have available a modern washroom, limited recreational facilities, and some electrical hook-ups. For more information on camping at Shalom, or on our organized family camps and conferences, please contact our Director.</p> <p>Rev. Siebrand Wilts R.R.#4, Cambridge, ON N1R 5S5 Tel. 519-623-4860 Please call during our office hours 8:30 a.m. to 4:30 p.m.</p>										
<p>SUMMER HOUSING</p> <p>Available at Redeemer College</p> <p>Available from May 15 — August 15, 1988</p> <ul style="list-style-type: none"> Single room \$20.00 per person Double room \$16.00 per person (2 sharing 1 room) Entire 4-bedroom townhouse \$50.00 per night for two people \$10.00 per person over the age of 16 \$5.00 per person 15 and under <p>Cont. breakfast available at 8:00 a.m. \$4.00 per person</p> <p>Monthly and weekly rates available upon request.</p> <p>Call or write: L. Janssens, Redeemer College (416) 648-2131, ext. 213</p>										

15th Annual Grunneger Picnic

(for: Grunnegers en aange trouwden)

SATURDAY, JUNE 18, 1988

Place: Grand River Conservation Area
Rockwood, Ont. (Rockwood is on Hwy. 7
between Guelph and Acton)

Pavilion rented in case of rain.

Activities and games planned for children.

Lunch at 12:30

Come all at anytime from 10 a.m. on

The Committee of Concerned Members

(Niagara Chapter)

invites you to its first organizational meeting

in Fenwick

at the Bethany Christian Reformed Church

on June 17, 1988, at 8 p.m.

Speaker: Rev. R. Sikkema

Topic: "Trends & Directions in the CRC"

DUTCH TOKO

— European Imports —

Grand opening sale of Ancaster store

Country Fair Plaza

Specials until Saturday, June 11, at all stores

Royal Dutch Gouda cheese

Mild Gouda	3.99 lb.	8.80 kg.
Spiced Gouda	4.49 lb.	9.90 kg.
Medium Gouda	4.99 lb.	11.00 kg.
Maya all natural yogurt	900 g.	1.79 reg. 2.25
Double Dutch syrup waffles	8 pc.	1.79/pk. reg. 1.98
Drie hoek almond-filled cookies		
Amsterdamertjes	1.29	reg. 1.89
Kanoes	1.29	reg. 1.89
Gevulde koeken	1.49	reg. 2.19
Oakrun Farm Dutch rusks	2 rolls	99¢
Country Meat Packing		
Black Forest ham	3.59 lb.	7.90 kg.
Baronie chocolate bars	80 g.	79¢ each reg. 1.29

Many more specials available at following locations:

118 Wyndham St. N., Guelph, 822-4690

Mountain Plaza Mall, Hamilton, 383-2981

Country Fair Plaza, 54 Wilson St. W., Ancaster, 648-5339

Steve Taylor may leave Christian music

NASHVILLE, Tennessee (EP)— Steve Taylor, known among contemporary Christian music fans as an artist with a keen passion for youth, world issues, and evangelism, and a sense of humour that more often than not is satirical and biting, has said he may leave the music field in a few months.

"In three months I will come to the end of my contractual obligations [with Sparrow Records]," he told EP News, although he hesitates to predict his own future and is indefinite about leaving music. "It's very possible," he says. "I don't look at music as a career. I made more money as a janitor. I honestly haven't made plans ... because I don't want to decide for God what direction to take next."

Steve Taylor has come a long way from his upbringing as the clean-cut son of a conservative Baptist minister. He's gone from youth pastor to Mick Jagger look-alike, and is a contemporary Christian rock musician known for his emphasis on issues.

"I'm convinced that a lot of people reject Jesus not because they reject Jesus, although they ultimately do, but because they

reject media-Christianity," Taylor says. Years ago Taylor wrote lyrics to warn about "prosperity doctrine and health and wealth and the idea that God owes you. Long before the Jim Bakker scandal. All the elements were there before this stuff came down. The seeds were there. I'm just surprised that it took so long to blow up," says Taylor.

"A lot of those topics ... are issues God has a definite opinion about," he insists.

Taylor has recorded four albums with Sparrow Records

since 1983. His most recent is entitled, *I Predict 1990*. The title stems from a book the musician saw advertised on a religious television station by a self-proclaimed prophet. The title of the book was "something along the lines of 'I Predict 1986,'" says Taylor. "The idea struck me as being so absurd that I thought it was a worthily absurd title for the album. It has something of a ring to it and it sounds better than 'Steve's Fourth Record.'"

Calendar of Events

- June 2-10** CSS's Harry Houtman in the Maritimes.
- June 6** CHP organizational meeting for the riding of Perth/Wellington/Waterloo. In the public school in Newry (Atwood), Ont. For info. call (519) 393-5520.
- June 8** Hollandse Dag from 10 a.m. to 3 p.m. in the First CRC, Kingston, Ont. Cost \$5. Speaker: Rev. W. de Jong. For info. call (613) 386-3754.
- June 8** Hollandse Dag om 10 uur in Moorefield Park. Spreker: Ds. J.P. Drost. Samenhang, muziek, voordrachten, koffie en koek. Lunch meenemen.
- June 9** Seminar "Planning your finances" led by Ben Smidstra at the Chr. Communications Centre, Mississauga, Ont. To register call (416) 890-3222.
- June 11** 100-year Anniversary and Reunion of Christian School, Sauwerd, The Netherlands. For info. write J.M. Pot, de Groenlanden 6, 9771 BV Sauwerd, The Netherlands. (Order Anniversary Book at fl.35,-.)
- June 17** CCM (Niagara Chapter) first organizational meeting at 8 p.m. in Bethany CRC, Fenwick, Ont. Speaker: Rev. R.J. Sikkema on "Trends and Directions in the CRC."
- June 18** 15th Annual Grunneger Picnic, from 10 a.m. at Grand River Conservation Area, Rockwood, Ont. (on Hwy. 7 between Guelph and Acton).
- June 22** RCBPA All-Ontario Golf Tournament to be held in Ancaster, Ont., followed by a BBQ. Pre-registration is essential. Call (416) 524-1203.
- June 25** The First Chr. Ref. Church of Kitchener, Ont., will be celebrating its 40th anniversary with a dinner at 6:30 p.m. Anniversary services will be conducted on Sunday, June 26, at 10 a.m. and 7 p.m. led by Rev. J. Kuntz and Rev. P. Breedveld.
- July 1** Frisian Picnic in Paris, Ont.
- July 7** CFFO Provincial Board Meeting starting 10 a.m. in the CRC, Georgetown, Ont. For info. call (519) 837-1620.
- July 7&8** "Mark's Message for the Modern World," a seminar on the gospel of Mark at the Institute for Christian Studies, Toronto, Ont. Keynote speaker: Dr. N. Thomas Wright of Worcester College, Oxford University. For pastors, theology students and informed laypersons. Registration and \$60 fee by June 30, 1988. For info. call: (416) 979-2331.
- July 8** RCBPA Chatham Chapter BBQ. Call 416-524-1203 for details.
- Aug. 13-14** Encouragement Weekend Retreat for men and women at Singing Waters Retreat Centre, Orangeville, Ont. To register call Chr. Communications Centre at (416) 890-3222.
- Sept. 9** RCBPA Chatham Chapter golf outing. Call 416-524-1203.
- Oct. 7-9** 25th Anniversary of Timothy Christian School, Barrie, Ont. All former students, their parents and former teachers are invited to join in a celebration of thanksgiving.

Advertising deadlines

Dated	Mailed	2-column ad deadlines	Classified deadlines
Fri. June 10	Tues. June 7	Wed. June 1-8:30a.m.	Thurs. June 2-8:30a.m.
Fri. June 17	Tues. June 14	Wed. June 8-8:30a.m.	Thurs. June 9-8:30a.m.
Fri. June 24	Tues. June 21	Wed. June 15-8:30a.m.	Thurs. June 16-8:30a.m.

We are pleased to announce that effective September 1, 1988, the insurance business of Seldon Peacock Insurance Brokers Ltd. will be continued under the firm name of:

**PEACOCK, VANDERHOUT & VANDYK
INSURANCE BROKERS LTD.**

We confirm that this is a change of name only. The principals and officers, and their functions as well as our address remain unchanged.

Thank you for your kind co-operation and we look forward to continued success to our mutual benefit.

Sincerely yours,
Peacock, Vanderhout & VanDyk
Insurance Brokers Ltd.

Seldon R. Peacock, R.I.B.
Peter VanDyk, R.I.B.
Peter John VanDyk Jr., R.I.B.
Valerie Slote, R.I.B. Assistant
Drinda McCaig, R.I.B. Assistant
Brenda Doreen, Receptionist

A.L. "Tony" Vanderhout, R.I.B.
Andy Vanderhout, R.I.B.
Barbara VanDyk, Accounting
Reta Hruboska, R.I.B. Assistant
Barb Ward, R.I.B. Assistant



September 20-27, 1988

A week-long bus tour in the Land of Enchantment. Visit pueblos, churches, trading posts, schools, and cities in New Mexico and Arizona. See canyons, mesas, desert plains, pine-clad mountains. Worship and fellowship with Navajo and Zuni brothers and sisters. Call or write for information.



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**WILMA
HADI
Manager**



Lorna Dixon, President of Color Travel Services Inc. is very pleased to announce the appointment of Wilma Hadi as manager of our Brampton office.

Wilma has nine years experience in the travel industry, formerly with Valentine Travel Service Ltd. and is well versed with the European market. Her knowledge and experience in the travel industry will prove to be a valuable asset to all our customers.

Wilma also speaks Dutch, so why not give her a call next time you wish to travel.

WE ARE HERE TO SERVE YOU!!!!

Dutch

Oranjefeest Alberta

Ik heb me nog nooit zo Hollands gevoeld

Willemien Verhoeff

Uit het noorden en het zuiden waren bussen en auto's vol met mensen naar Calgary gekomen om het Oranjefeest mee te vieren. Drie Oranje-comité's, in Lethbridge, Edmonton en Calgary hadden hun best gedaan en het resultaat was dan ook geweldig. Zo geslaagd, dat de Koningin in haar afscheidsspeech zei, dat deze ontvangst voor haar en haar man een enorm kado was geweest, een dag om nooit te vergeten.

Op vrijdag- en zaterdagavond waren er gezellige festiviteiten in de Dutch Club, maar het hoogtepunt van het bezoek van Hare Majesteit Koningin Beatrix en ZKH Prins Claus was het feest in Spruce Meadows, het prachtige terrein van de concours hippique.

Vanaf een podium keek je uit op een ruim terrein, waar allerlei stalletjes Hollandse lekkernijen en koopwaar tentoonstelden. 10.000 mensen drentelden daar rond, terwijl vanaf het podium Hollandse liedjes werden gespeeld en een programma werd gegeven van o.a. Hollandse klompdans en koren. Waar je ook keek, altijd zag je wel bekenden, en zo kreeg je ook een beetje het gevoel van een blijde reünie.

Om ongeveer 11 uur werd een cirkelroute afgezet, waar de Koningin langs zou komen, en we zochten allemaal een plaatsje waar we haar goed zouden kunnen zien. Sommige mensen hadden een uitnodiging gekregen om met de Koningin te spreken, en zo waren er stopplaatsen



Hare Majesteit in gesprek met Jan en Ria Jager, leden van de Emmanuel Christian Reformed Church van Calgary.

gearrangeerd waar b.v. een aantal boeren of zakenmensen (met hun ega's natuurlijk) waren gegroepeerd en waar de Koningin speciaal zou stoppen om met hen te spreken over hun ervaringen als Hollandse emigranten.

Iedereen kreeg een vlaggetje en droeg een oranje strikje. De zon scheen op z'n Albertans en de wind deed alle vlaggen vrolijk wapperen. Alles werkte mee om het echt feestelijk te maken.

En daar was ze dan. Lang leve de Koningin! Oranje boven! De rondwandeling was een groot succes. Koningin Beatrix nam veel meer tijd dan geplanned was, en ook Prins Claus sprak met veel mensen. De Koningin zag er schattig uit en deed haar vroegere naam "Prinses Glimlach" eer aan. Charmant en belangstellend sprak ze met de speciale groepen, bezocht sommige

stalletjes, en liet zich met een arm om de schouders van de Nieboers fotograferen, omdat het hun 50-jarig huwelijksfeest was. Dhr. Nieboer is welbekend in Alberta door zijn activiteiten in de vroege emigranten jaren.

"Ik heb me nog nooit zo Hollands gevoeld," hoorde ik iemand zeggen. En ja, toen we het "Wilhelmus" zongen liepen de rillingen je over de rug. Maar toen we meteen daarna "O Canada" zongen wisten we ook, dat ons tweede vaderland ook een hele grote plaats heeft in ons hart en leven.

En zo zal het blijven voor ons als eerste generatie emigranten: we zijn mensen met twee vaderlanden: "doubly blessed." Deze feestelijke dag maakte dat weer eens heel duidelijk.

Willemien Verhoeff woont in Calgary, Alta.



Foto: Willemien Verhoeff

Koningin Beatrix richtte een woord van dank tot alle organisatoren en deelnemers van het Oranjefeest in Calgary.

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Koningin brengt een

Syrt Wolters

Nadat het koninklijk paar Vancouver in een druilerige regen per watervliegtuig had verlaten, verwelkomde Victoria hen met een stralende zon. Het vliegtuig landde in de binnenhaven vóór de Parlementsgebouwen. Terwijl de heldere tonen van het carillon door de lucht klonken stapte het paar uit het vliegtuig. De door de provincie aangestelde carilloneur, die in Nederland geboren is, vertolkte Hollandse liedjes, als welkom van de Nederlandse gemeenschap.

De Koningin en Prins werden officieel welkom geheten door de in Nederland geboren Premier William VanderZalm, terwijl bloemen werden

aangeboden door de 9-jarige Alicia Brandt, afstammeling van vier generaties Canadezen van Hollandse afkomst. De 6-jarige Paul Bulk, zoon van Hans and Debbie Bulk, beheerders van een florissante rozenkwekerij, bood het koninklijk paar een boek aan.

Het paar wandelde, nadat ze het gastenboek in het Parlementsgebouw getekend hadden, naar de carillontoren. Deze toren is geschonken door de "Dutch-Canadians" aan de Provincie, ter gelegenheid van het honderd-jarig bestaan. Herman Bergink, de bespeler van het carillon, werd aan hen voorgesteld en het paar onderhield zich enige tijd met hem en stelde verschillende vragen.

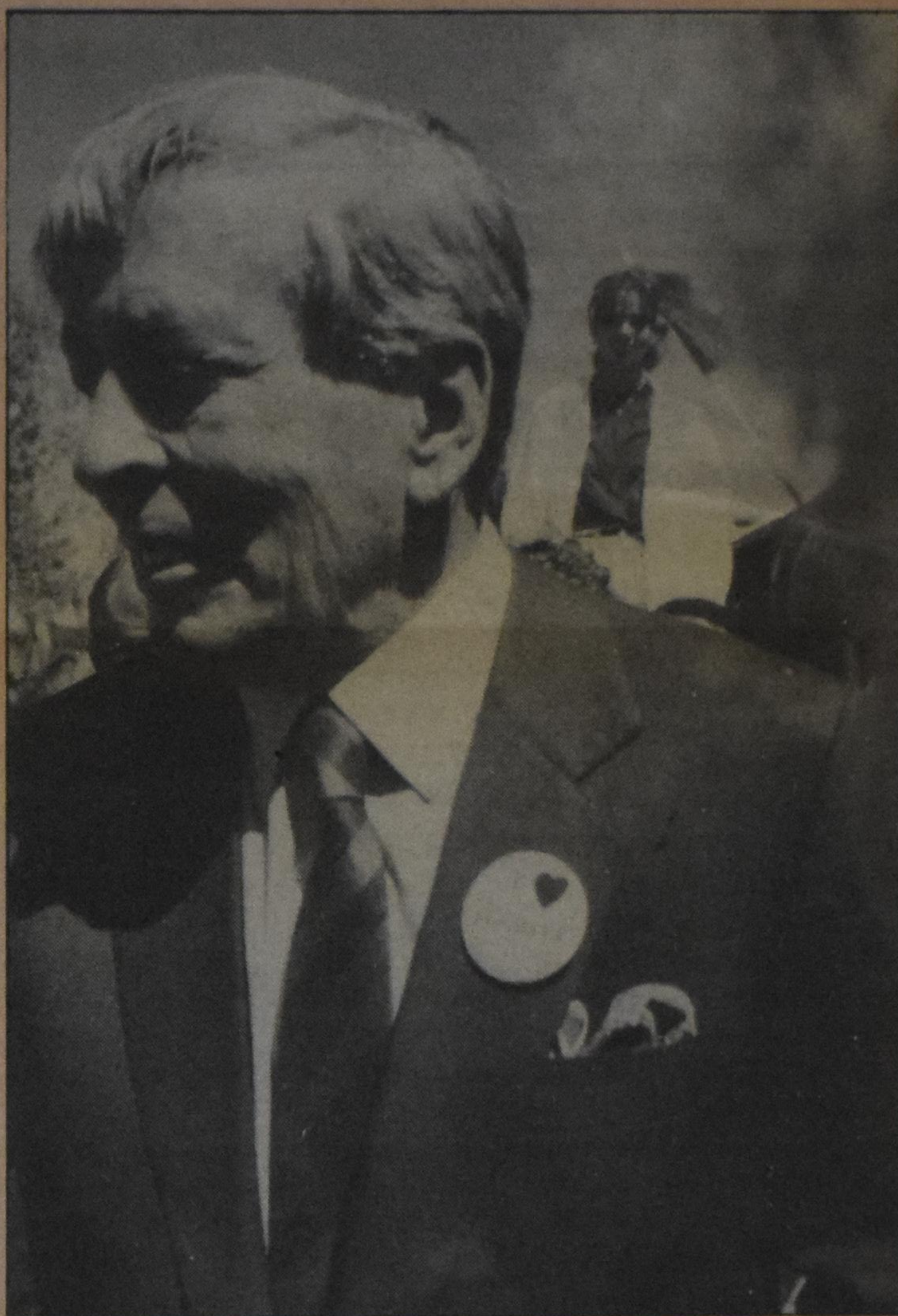


Foto: Willemien Verhoeff

Zijne Koninklijke Hoogheid Prins Claus sprak vele mensen aan. Bij aankomst prikte hij meteen een "I love Beatrix" speldje op.

Koningin Beatrix kreeg een zoen in Amsterdam

Stan de Jong

Het is in Amsterdam de gewoonte om jaarlijks op Koninginnedag van de hele stad een "garage sale" te maken. Alles wat de mensen kwijt willen komt op straat te liggen en is te koop.

Koningin Beatrix heeft dit jaar — op 30 april —

onverwachts een bezoek aan de stad gebracht. Ze arriveerde per helicopter en is toen met een boot de stad binnen gevaren. Zo liep ze al gauw onopgemerkt in de drukke Jordaan.

Maar dat duurde niet lang. Zowel de mensen als verslaggevers kregen in de gaten dat een hoge gast in hun midden was. En zo kwam ze op de foto's en op het televisie scherm. De Amsterdammers waren in de wolken. Riep een opgetogen Jordanees: "Geef me een zoen, meid!"

En zo gebeurde het.

bezoek aan Victoria, B.C. Een gezellig en informeel bezoek

Intussen was het bijna half zes in de namiddag, terwijl het diner in het "Government House" was vastgesteld voor 7 uur, daardoor was er niet veel rust voor de koninklijke gasten. Gelukkig was het diner niet het typische bezadigde staatsdiner. Hoewel de mannen gekleed waren in smoking en de dames in glinsterende avondjurken, was er niet veel te merken van de gewoonlijke pracht en praal. Het leek veel op, zoals een plaatselijke krant uitdrukte: "Een gezellig familie diner."

Verskillende mensen uit de Hollandse gemeenschap waren uitgenodigd tot het Staatsdiner. Mensen, erkend voor

hun bijzondere werkzaamheden in de tweede wereldoorlog, zoals Martin Olivier en Wernert Van Deventer, met hun echtgenoten, werd de gelegenheid gegeven om de "Ball-Dining Room" binnen te gaan als deelnemers van de koninklijke entourage. Wat een eer!

De gemoedelijkheid en gezelligheid waaronder dit alles plaatsvond kwam wel tot uitdrukking in het feit dat Premier VanderZalm het koninklijk paar en de genodigden amuseerde door een plaat te laten spelen welke door hem gemaakt was in december 1986 gedurende een

bezoek aan Nederland. De sterio werd vol aangezet en daar kwam de stem van de Premier, samen met een mannenkoor; ze zongen: De sterren zijn overal gelijk.

In de vroege morgen van de volgende dag begaven Koningin en Prins zich op weg naar Chemainus, een stadje ongeveer 80 km ten noorden van Victoria. Daar gaf men de koninklijke bezoekers op de McMillan-Bloedel houtwerf een demonstratie van het vellen van gigantische dennebomen. De houtwerker die gekozen was om dit karwei te doen, gaf toe dat hij wat nerveus was, niet gewend aan koninklijke toeschouwers.

Het was duidelijk merkbaar, dat de Koningin met genoeg toekeek en ze klapte in de handen toen de reuzachtige den op de grond viel, precies op de plaats waar hij terecht moest komen. Zittend op een houtblok (zonder dat die voorzien was van een kussen) maakte de Koningin een praatje met de houtwerkers, ondertussen genietend van een hapje gerookte zalm van B.C., met speciale kaas.

Later in de middag vertrok het koninklijk paar weer naar Vancouver en vandaar begon de terugtocht naar Nederland.



Foto: John Colville

De koningin werd enthousiast begroet door vele oud-Nederlanders bij het regeringsgebouw in Victoria.



Foto: John Colville

Kleine Paul Bulk krijgt een klopje op de schouder van de Koningin. Premier VanderZalm, zelf een oud-Nederlander, was de gastheer van de Koningin en Prins in British Columbia.

Met Dominee Mark Parent van de First Baptist Church in Kingston moet ik eerst maar 's even een appeltje schillen met de Paus. Hij vond het nodig om in Bolivia te waarschuwen tegen "gevaarlijke evangelisten." "Wie is er gevaarlijk?", zo vraagt Dominee Parent in de Kingston krant. In 1949 werden acht evangelisten vermoord in Bolivia, nadat een priester een bende mensen had opgezweept. In 1974 werden alle Protestantse kerken daar verplicht hun leden, onroerende goederen, en andere bezittingen te registreren bij de regering. "Wie is er gevaarlijk daar?"

★★★★

De regering speelde hocuspocus-toneel met de abortus kwestie. De Kamerleden werden gepresenteerd, niet met een wetsontwerp, maar met een soort opinie-onderzoek in de vorm van een resolutie. De leden mochten stemmen volgens hun eigen geweten, maar wat het wetsontwerp gaat worden weet niemand, en je kunt er je laatste stopnaald op wedden dat als het op de tafel komt er geen vrije stemming zal zijn. Ons parlementaire systeem is gebaseerd op ja- en nee-knikkers, die de baas geen voet

dwars durven te zetten uit vrees voor partij-discipline.

★★★★

Een houtverwerkende fabriek in Finland heeft een procedure uitgevonden dat de zure regen — een bijproduct van houtverwerking — met maar liefst negentig procent vermindert. Kom over en help ons.

★★★★

Mocht iemand onder de lezers Oliver North uit willen nodigen om voor een jaarvergadering van de mannenvereniging te willen spreken dan moet u wel even weten dat de ex-kolonel, die drupt van vaderlandsliefde, toch wel even \$25.000 voor zo'n toespraakje vraagt. Van de liefde kun je niet leven, nietwaar?

★★★★

In Nederland, waar dieven de rouwadvertenties lezen om inbraken te kunnen plegen, zijn onbekenden er vandoor gegaan met kunstschaten met een waarde van zo'n honderd miljoen gulden. Werken van VanGogh en Cezanne werden onlangs ontvreemd.

★★★★

MacDonald in China, Pepsi in Moskou, toerisme achter het ijzeren gordijn, en ouderlingen in gekleurd boezeroen zonder das. Alles woelt hier om verandering, en je kunt 't haast niet bijbenen.

★★★★

En dan is er de klacht van een zekere dame — Hermione Waterfield is haar naam — die zich beklagt over het feit dat er zo weinig geslonken mensenhoofden meer te koop zijn. Hermione handelt daarin moet u weten. Wat deze wereld nodig heeft is meer koppensnellers zeker.

★★★★

Er was in Moskou een bijeenkomst van gepensioneerd staatslieden. Zijne Gepensioneerd Majesteit was er natuurlijk ook. Er waren zelfs geruchten dat Barbra Streisand (The Way We Were) hem vergezelde. Zijne Majesteit heeft nooit erg naar vrouwelijk gezelschap om hoeven te zien. De ex-staatslieden staken Michael Gorbachev gezamenlijk een veer in de hoed en dronken een glaasje op het slagen van perestroika.

★★★★

Persoverzicht

Carl D. Tuyl



De opsomming van mensen en partijen die elkaar in de naam van hun God vermoorden is u bekend, en ik zal het hier niet herhalen. Alleen herinneren we elkaar even aan onze belijdenis in de Heidelbergse Catechismus, dat ongelezen, onbekende, ongewaardeerde, maar ook onvolprezen stuk achter in het Liedboek, waar het zesde gebod wel heel duidelijk uit de doeken komt.

★★★★

Mijn buurman had naast ons in zijn tuin een vogelhuis gebouwd, dat in pracht en kunst bijna het paleis in Soestdijk evenaarde. Dit was een vogelhuis om voor in de houding te staan. Een vogelhuis met twaalf ingangen en geveerd in moderne kleuren. Dat alles om zwaluwen aan te trekken en zo de muggen uit de tuin te houden. Ondergetekende had ook een poging in die richting gedaan, meer in lijn met een dominee's inkomen. Een vierkant wit kistje op een paal en een

ingang. Een soort één-gezinswoning zogezegd. En waar kwamen de zwaluwen? In het paleis? Zochten ze de weelde van twaalf ingangen, en bij-de-tijdse decoratie. Nee broeders en zusters, ze kwamen in het eenvoudig dominee's onderkomen. Ze hadden de gave van onderscheiding: het was ontdaan van weelde, het ontbrak er aan luxe, maar ondanks dat alles was het gebouwd op Gereformeerde grondslag. Een G.G. huis. Je ziet maar

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ont.

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Books/Meditation

Robert VanderVennen, book review editor

Children

A boy's pioneer life

Lamplighter, by Bernice Thurman Hunter. Scholastic-TAB Publications Ltd., Richmond Hill, Ontario, 1987. Softcover, 115 pages. \$3.50. Reviewed by Doro J. Bakker.

Six-year-old Willie Adams is the youngest in a family where hard work and co-operation with each other and nature are necessary for survival. Life in northern Ontario 100 years ago offered many challenges. Winters were often harsh and hostile and it was not uncommon for an early frost to wipe out an entire season's stock of vegetables.

The narrative chronicles a year with Willie and his family. A year during which he grows from a "wee lad" into hard working William who shoulders well his share of the families chores. Life with a stern, undemonstrative father and taunting brother make Willie's struggle to establish a respected place in the family an

ardent one.

A much coveted train ride to Toronto is a highlight in Willie's life. The grandness of his uncle's city takes his breath away! "A water pump right at the kitchen sink! Imagine! It's a miracle!" It is there while sitting on his uncle's veranda at dusk, that Willie is swept away by the magic of the lamplighter.

Lamplighter is not only a story filled with the emotions of a young boy growing up in a large family, it is also the story of pioneer life in the 1880s. Willie's life is filled with the adventures that come from living in a log house with no water or electricity; from sharing a crackly cornhusk mattress with a big brother and from meeting a bear face to face.

Bernice Thurman Hunter has written several autobiographical novels for young readers. This story digs even farther back into her



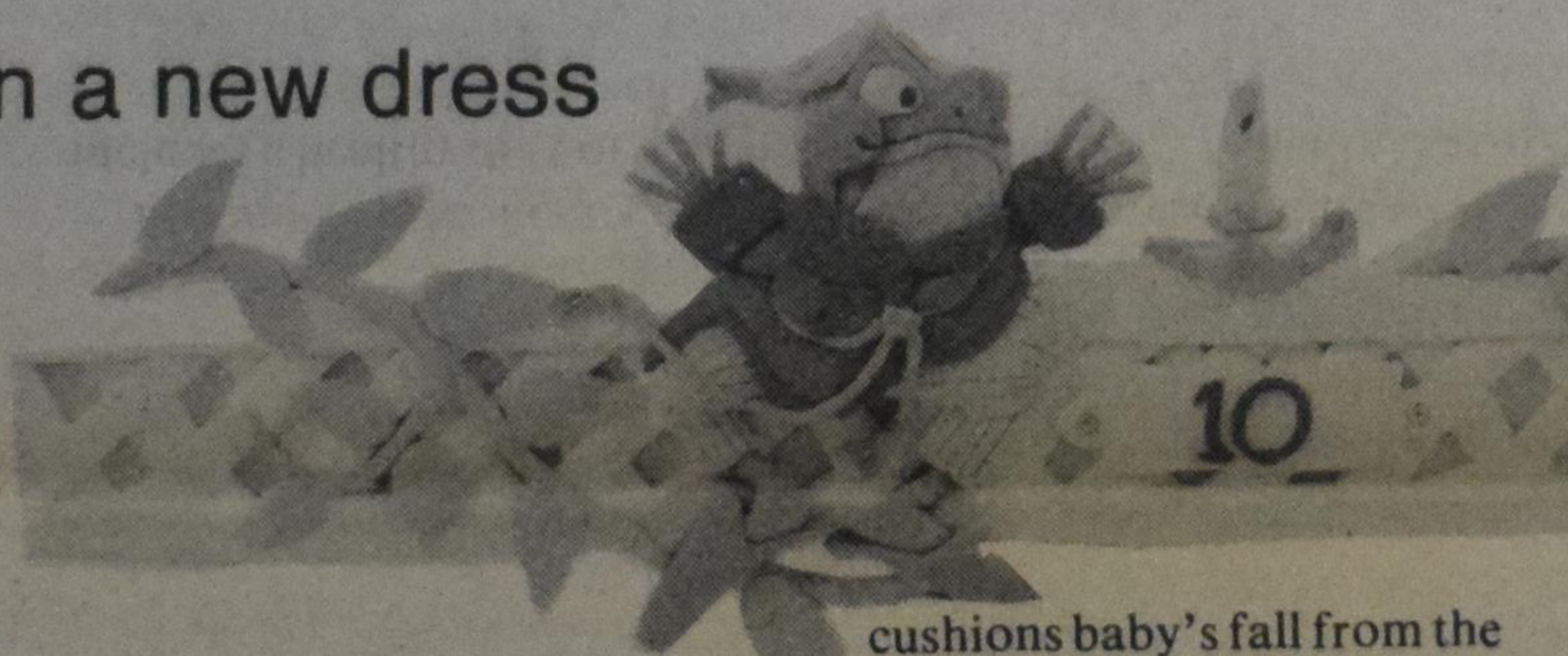
family's history and is based on her father's early memories of growing up in Ontario's Muskoka district — memories he shared with her as she visited him in a nursing home.

Readers from 8-11, especially those who enjoy historical fiction, will appreciate reading *Lamplighter*.

Children's verse

Mother Goose in a new dress

Sing a Song of Mother Goose, illustrated by Barbara Reid. Richmond Hill, Ont.; North Winds Press, 1987. Hardcover, 40 pages. \$15.95. Reviewed by Doro J. Bakker.



When reviewing a book of Mother Goose rhymes, one hardly needs to acquaint the readers with this collection of verse. Instead, this might be an occasion to extol the virtues of Mother Goose rhymes as well as to introduce a new book.

Perhaps the greatest charm of these age-old verses is in their sing-song, almost hypnotic sound. Their richness lies not so much in meaning but in the delightful use of words. Mother Goose rhymes are meant to be read aloud; only then do they come alive. Children are spell-bound by their simple rhyme and gentle cadence. They love to hear the explosive 'p's in "Pease Porridge" and the hissing 's's in "Sing a Song of Sixpence."

The sheer quantity and variety of Mother Goose rhymes is astounding. There are rhymes, gallops, lullabies, chants and tongue-twisters. They provide an almost limitless source of wonder and

delight.

The child whose literary diet includes a healthy dose of rhyme and verse will be well on the way to developing a keen ear for sounds and forms of words, not to mention an appreciation for the beauty, diversity and flexibility of the English language.

To retort to Mother Goose critics, time has dealt in favour of the rhymes. Generations of children have been jiggled and bounced to "Hickory, Dickory, Dock" and countless babies have been soothed by "Rock-a-bye Baby."

New books of Mother Goose rhymes are published regularly. Last fall, Barbara Reid's *Sing a Song of Mother Goose* was released. In this volume of 39 familiar nursery rhymes, Reid treats us to more of her brilliant plasticine sculptures. Her own interpretations come alive through her portrayal of the rhymes. In "Rock-a-bye Baby," a plump pillow

cushions baby's fall from the treetop and the monstrous crow in "Tweedle-dum and Tweedle-Dee" actually flies off with the broken rattle. And why shouldn't Jack jump over the candle stick, after all, Reid has moulded him into an eager and agile frog?

The text dominates each page in this book. The verses are framed by a latticed border of Reid's detailed work. After only an initial glance, one may be a little disappointed in the size of the illustrations. But a second look reveals the astounding skill Reid exhibits in the manipulation of her medium. Intricate details right down to the stitching in little boy blue's overalls and the wrinkles on Old Mother Hubbard's face are amazing.

Reid, whose book *Have You Seen Birds?* (see C.C., Feb. 5, 1987) has won nearly every award for picture book art in Canada, has again produced a beautiful work of art. Appreciation for Barbara Reid's work grows with each reading of her books. Preschoolers and child-like adults will enjoy this book.



Friends of God

Wayne Brouwer

A friend in high places

"Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear." (Acts 2:33)

In her biography of Winston Churchill, Kay Halle tells the story of a little boy whose nanny took him to see the person she called "the greatest man in the whole, wide world!" But when they came to the Churchill home in Chartwell, the great man had gone to his bedroom for an afternoon nap. Still, the nanny and little boy were invited in for tea.

While the others were sipping, the little boy sneaked off to find his hero. A dozen doors opened to empty rooms. But suddenly, there he was! The boy gawked at the ordinary-looking man who sat in bed reading.

Churchill didn't notice him; so, in the brashness of youth, he strode right up to the bed and asked, "Are you *really* the greatest man in the whole, wide world?"

Impatiently the exalted one turned to him. "Of course I'm the greatest man in the whole, wide world! Now, buzz off!"

Recently Queen Beatrix of The Netherlands toured Canada. Several friends of mine were able to join the crowds that held audience with her. "Give her our greetings!" I told them, jokingly. "Sure," they said, "we'll just say, 'Hi! from Wayne and Brenda!'"

Friends in high places are hard to come by. It is a rare person who calls royalty by first name and is not viewed as an impertinent nuisance. But around the world today there are countless millions who cry for a friend in high places: someone to care, someone to know of their miseries, someone to hear the whimpered cry in the night, someone to right their wrongs, open their prison doors, mend their wounds and feed their children.

Janice Potter tells of the time when her two youngsters were battling it out in another day's fighting. The five-year-old suddenly came running to her crying, "Mommy, Cindy returned evil for evil, and I didn't even do anything to her!"

Someone who cares

That's the way it often is in our world. Life hands us "evil for evil," and we cry out that we haven't done anything to deserve it. That's where Peter's words are soothing balm for troubled souls. Jesus is a friend in high places! He is exalted in glory, but He has not forgotten us. The Holy Spirit is just a portion of the great blessings He showers on us daily.

Jesus himself said his disciples were his friends, and a gathering of even two or three would bring the promise of his presence and power. And history of the Good Shepherd reminds us that even the tiniest life is his major concern.

The writer of the book of Hebrews puts it this way: "Since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. Let us approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need." (4:14,16)

In the mid-1800s, a young Irishman was getting ready for his wedding. A recent college graduate, Joseph Scriven sighed with contentment on the eve of his marriage to the most wonderful woman in the world. But that night tragedy struck, and she was drowned. In grief, Joseph emigrated to Canada and devoted his life to helping the poor and underprivileged. Hearing of his mother's illness, he sent her a poem of comfort that he had written during his own distressing times:

*What a friend we have in Jesus, all our sins and grief to bear!
What a privilege to carry everything to God in prayer!
Can we find a friend so faithful, who will all our sorrows share?
Jesus knows our every weakness; take it to the Lord in prayer!*

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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